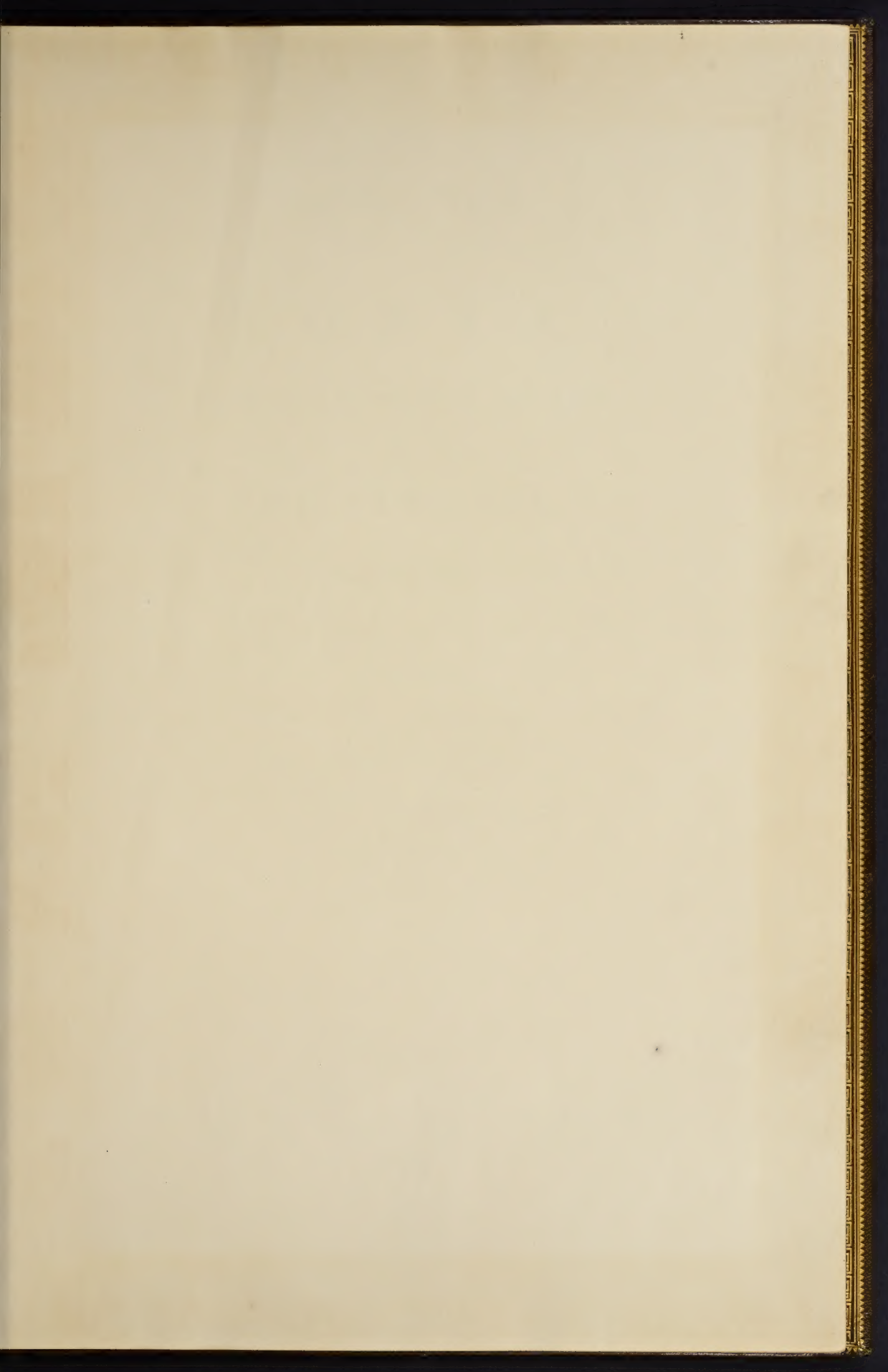






V. B.



ANTIQUITIES
OF
I O N I A,
PUBLISHED BY THE SOCIETY
OF
DILETTANTI.

PART THE THIRD.

*Χρυσίας ὑποστάσαντες εὐτειχεῖ προθύρῳ θαλάμου
Κίονας, ὡς ὅτε θαπτὸν μέγαρον,
Πάλλομεν ἀρχομένον δ' ἔργου πρόσωπον
Χρὴ θέμεν τηλαυγές.*

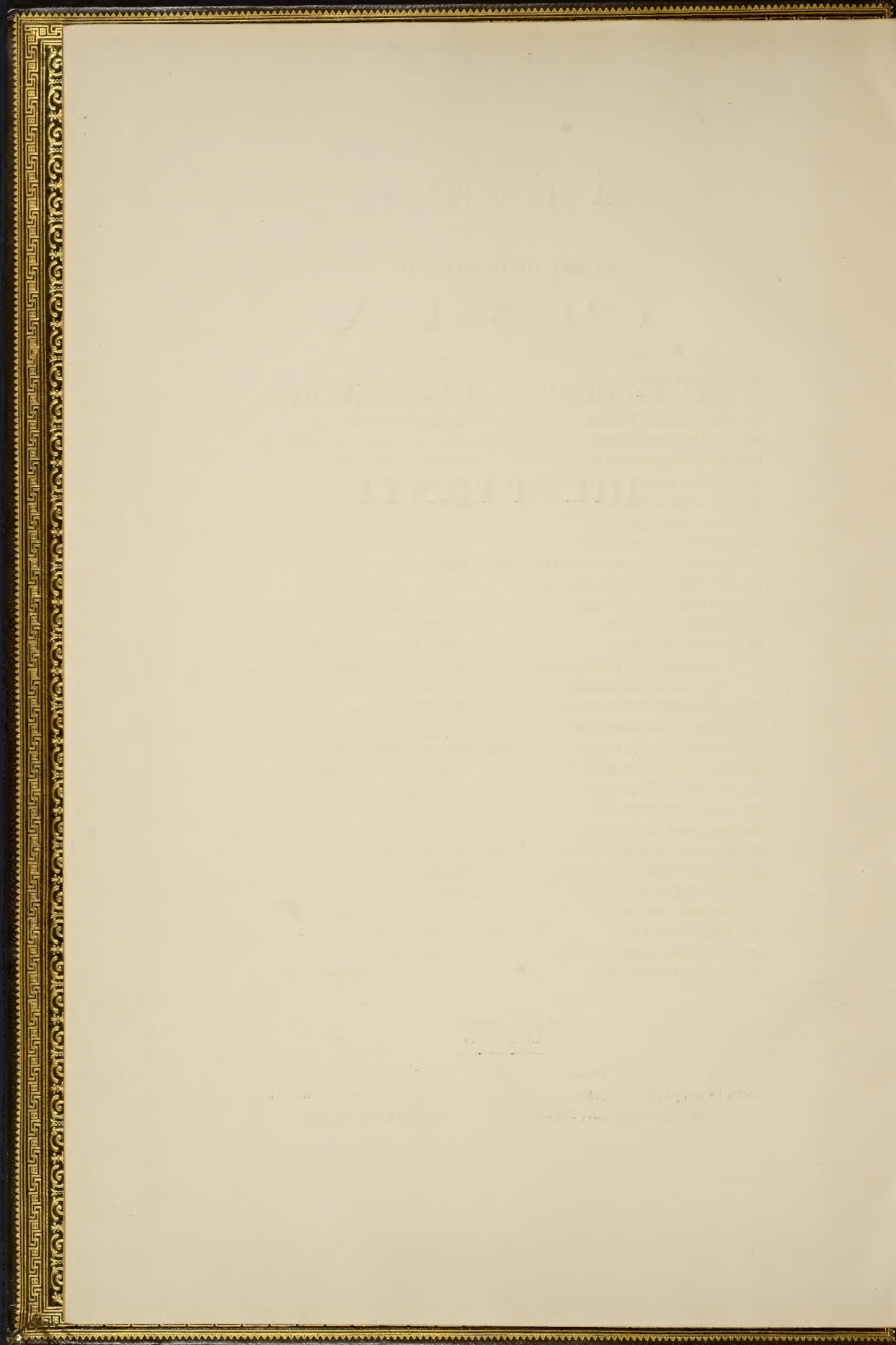
PINDAR. OLYMP. IV. ED. BOECKH.

LONDON:

PRINTED BY W. NICOL, 60, PALL-MALL.

SOLD BY PAYNE AND FOSS, PALL MALL; LONGMAN AND CO., PATERNOSTER ROW; MURRAY,
ALBEMARLE STREET; RODWELL, BOND STREET; AND WEALE, HOLBORN.

MDCCCXI.

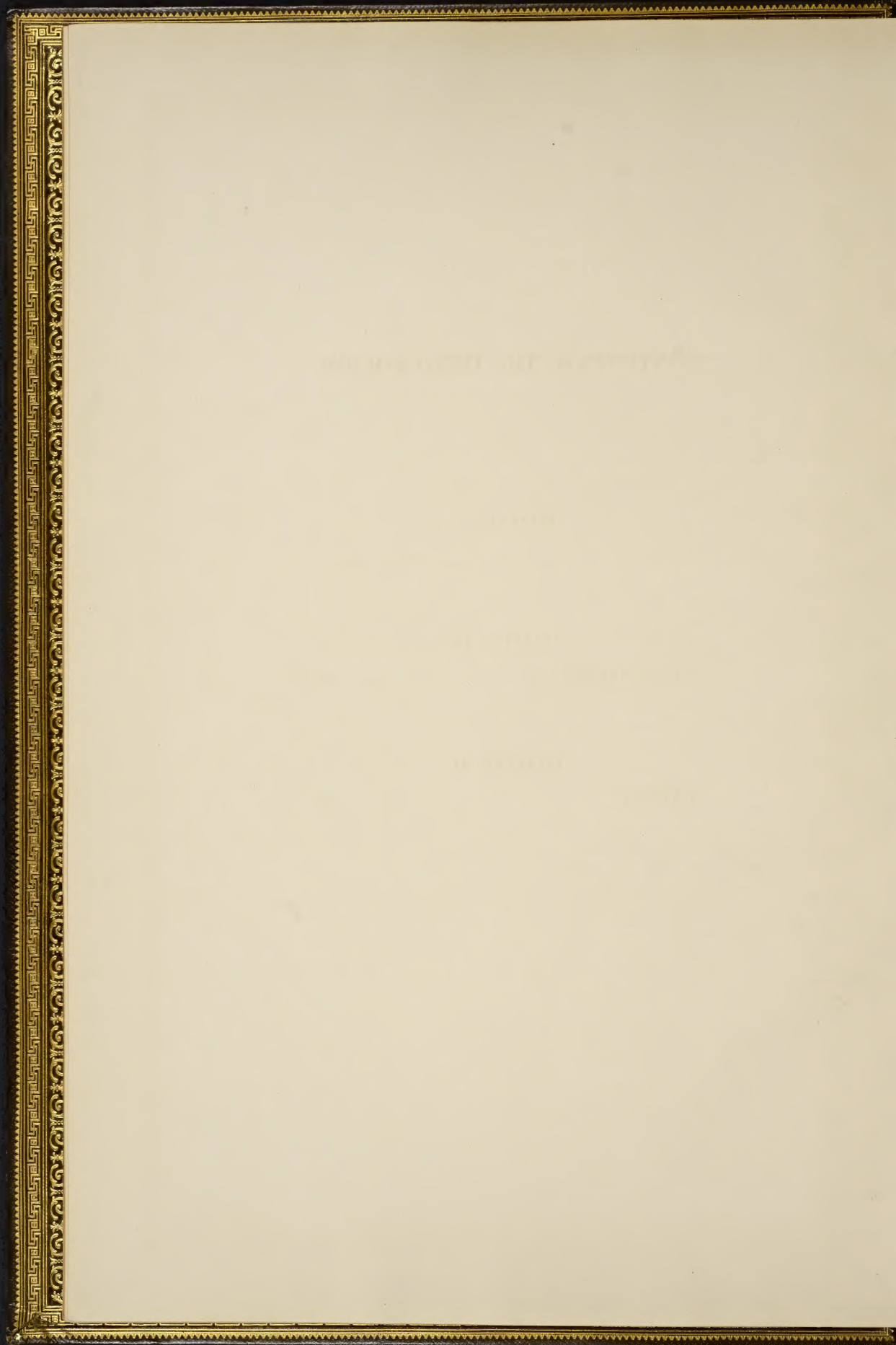


SOCIETY OF DILETTANTI.

AN. SOC. CVII.

- | | |
|--|--|
| <p>1787. JAMES DAWKINS, Esq.
1799. JOHN HAWKINS, Esq.
JOHN B. S. MORRITT, Esq.
The DUKE of SOMERSET.
1802. The LORD NORTHWICK.
1803. The EARL of CARLISLE.
1805. Rt. Hon. CHARLES W. WYNN.
1806. The LORD SUDELEY.
The EARL of ABERDEEN.
1809. FREDERICK FOSTER, Esq.
1811. WILLIAM R. HAMILTON, Esq. <i>Sec.</i>
1812. PEREGRINE E. TOWNELEY, Esq.
1814. WILLIAM MARTIN LEAKE, Esq.
The EARL of SURREY.
1815. Rt. Hon. I. H. FRERE.
The MARQUESS of LANSDOWNE.
The EARL of CHARLEMONT.
1817. Sir RICHARD WESTMACOTT.
Sir JOHN SWINBURNE, Bart.
H. GALLY KNIGHT, Esq.
1818. The EARL of ROSEBERRY.
1819. The Hon. ROBERT CLIVE.
1821. The LORD DE MAULEY.
1822. WILLIAM I. BANKES, Esq.
1823. The DUKE of BUCKINGHAM.
1826. ROBERT HENRY WOOD, Esq.
The EARL of CLARENDON.
The EARL of RIPON.
1828. PHILIP PUSEY Esq.
1829. Sir GEORGE STAUNTON, Bart.
1830. JOHN P. DEERING, Esq.</p> | <p>TERRICK HAMILTON, Esq.
Sir MARTIN A. SHEE, P. R. A.
1831. Hon. MOUNTSTUART ELPHINSTONE.
BARTHOLOMEW FRERE, Esq.
1832. Rt. Hon. Sir. CHARLES R. VAUGHAN.
The EARL of BEVERLEY.
The LORD BURGHERSH.
Rt. Hon. Sir ROBERT GORDON.
CHARLES B. SHERIDAN, Esq.
The MARQUESS of NORTHAMPTON.
1833. The MARQUESS of DOUGLAS.
GEORGE W. AYLMER, Esq.
1834. The DUKE of BUCCLEUCH.
CAPTAIN SOTHEY, R.N.
HENRY THOMAS HOPE, Esq.
The LORD ASHBURTON.
The LORD PRUDHOE.
JOHN FULLER, Esq.
The LORD HEYTESBURY.
1835. JOHN MANSFIELD, Esq.
GEORGE ROBERT SMITH, Esq.
DAVID BAILLIE, Esq.
PHILIP D. COOKE, Esq.
1836. EDWARD J. DAWKINS, Esq.
1837. The LORD FITZGERALD.
COLONEL FOX.
GEORGE VIVIAN, Esq.
The MARQUESS of ABERCORN.
1838. The LORD WHARNCLIFFE.
WALTER CAMPBELL, Esq.
1839. Rt. Hon. Sir I. C. HOBHOUSE, Bart.</p> |
|--|--|

MARCH 1st. MDCCCXL.



CONTENTS OF THE THIRD VOLUME.

CHAPTER I.

CNIDUS page 1

CHAPTER II.

APHRODISIAS 45

CHAPTER III.

PATARA 75

VIGNETTES.

HEAD OF CHAPTER I.

View of the fortress of Rhodo Vecchio in the island of Rhodes.

HEAD OF CHAPTER II.

Bas-relief, representing a Priestess feeding a Serpent, on the wall of a
Horreum or Magazine at Myra.

HEAD OF CHAPTER III.

View of the Entrance of the River of Myra.



CHAPTER I.

C N I D U S.

THE position of Cnidus is thus described by Strabo: "Cnidus," he says, "has two ports, one of which may be closed by a chain, is adapted to the reception of triremes, and is a naval station for twenty ships of that magnitude. Before the city lies an island, seven stades in circumference, lofty, formed like a theatre, and connected by banks of sand with the main land: Thus Cnidus is in some measure a double city, for a large portion of it occupies the island, which shelters both the harbours."* Pausanias in two passages describes the city of Cnidus as separated by an Euripus or narrow channel of water into two parts, of which the larger was on the continent; a bridge, he says, formed the communication between them.†

* Μετὰ δ' οὖν τὰ Λύρμια, τὸ Κινδὸς σῆμά ἐστι, καὶ Σέμη νῆσος. Εἴτα Κινδὸς, ἔξω λιμνίης ἔχουσα, ὡν τὸν ἑνερὸν λισσιὸν τραχιυῶν, καὶ ναυστάθμιον ναυῶν εἰκοσι' ἀρκεῖται ὅς νησος ἰστασθῆναι πρὸς τὴν περιμετρον, ὀψιλλή, θαρτροειδὴς, συναπτομένη χύμασι πρὸς τὴν ἡπειρον, καὶ ποσσὶς ἐπιπλεῖν τρίστον τιτὰ τὴν Κινδὸν· πολλὸ γὰρ μέρος αὐτῆς αἰεὶ τὴν νῆσον, λαπέζωνσαν σφετέρησιν τοῖς λιμνίαις. Κατ' αὐτὴν ἔστιν ἡ Νειυρος πελάγεια.—Strabo, p. 656. It seems evident that Strabo by ναυσταθμιον intended something more than a mere anchorage for twenty triremes, numerous examples in history attesting that a greater number were often contained in a much smaller harbour than the northern port of Cnidus. The importance of the position suggests the probability of its having been a station of 20 imperial ships for the suppression or prevention of piracy.

† Τούτου δὲ αἰθέρι ἄλλο ἄγαλμα ἔχεται Διός· τὸ δὲ ἐπιγράμμα τὸ ἐν αὐτῇ τοῖς ἐν Κινδῷ χερήνωνσιος ἀπὸ ἀνδρῶν ἀναθίβαιναι πολυμίων φροσίν' ἀνέβησαν ἔξ ἑκατέρωθεν παρὰ τὸν Δία Πελοπάρτε καὶ τὸν Ἀλφειὸν ποταμῶν. Κινδῖαις δὲ τῆς πόλεως τὸ μὲν πολλὸν ἐν τῇ ἡπείρῳ πεπύλλισται τῇ Καραίᾳ, ἔνθα καὶ τὰ λόγων μάλιστα αἴα αὐτοῖς ἴσται, ἢ δὲ καλυμμένη χερήνωνσός ἐστιν ἐπὶ τῇ ἡπείρῳ καὶ αὐτῇ νῆσος, γέφυρα δασεὶς ἐξ αὐτῆς· καὶ τὰ ἀναστῆματα ἀνέβησαν ἐν Ὀλυμπίᾳ τῇ Διὶ, ἰνταῖζα αἰκόντες· ὥς οἱ τῆς Ἑρσεινῶν πόλεως ἔχοντες τὸν ἀνομαζόμενον Κέρησσον ἀνάθημα δὲ αἰεὶ ἀναθίβαιναι τοῦ Ἑρσεινῶν κοινοῦ. Pausan. El. pr. 24, 1.

Διτιροῦντος δὲ τὴν Μεγάλην Πάλιν τοῦ ποταμοῦ τοῦ Ἑλισσάντος καθὼς δὲ καὶ Κινδὸν καὶ Μετολήνην δέχα οἱ ἑμπετοὶ νήμουσι, Pausan. Arcad. 30, 2.

This *island*, the ancient Triopium, now a peninsula named Kavo-Krio, gave the name of Triopian to the surrounding sea which contained the islands of Telus and Nisyros. It was at the extremity of that part of the Carian chersonese which was called Bybassia, and which was included between the gulfs of Ceramus and Syme.* Triopium was sacred to Apollo, and contained a temple of that deity together with others sacred to Neptune and the Nymphs, for we are informed that the games of the Dorian Pentapolis celebrated at the Triopic sanctuary were in honour of those deities as well as of Apollo.†

In those earliest historical documents of Greece the Iliad and Odyssey, the names of Triopium and Cnidus do not occur; Strabo asserts that neither Cnidus nor Halicarnassus then existed:‡ but situated as the excellent harbour of Cnidus was, in the direct line of the maritime communication between Phoenicia and Greece, and at the extremity of the south-westerly projection of the Asiatic continent,§ a point at which in consequence of this formation of the coast, vessels sailing in either direction are frequently met by a contrary wind, it could not have failed at a very early period to attract settlers, for purposes either of piracy or trade. A strong probability exists that these considerations had recommended Cnidus to the notice of the Phoenicians, and that the worship of Ashtaroth, the Astarte of the Syrian Greeks, or Aphrodite Urania of Greece proper, and who was represented originally by a square pillar or pyramid of stone,|| was here established by them, about the same time that they colonized Rhodes and other islands, and introduced the same worship into Cyprus, Cythera, Crete, Attica and Sicily.¶ It may have been in consequence of a tradition of this fact, that some poets gave the name of Phoenice to Caria.**

That Cnidus†† was very ancient, though its name is not found in the two great Homeric poems, is shewn by the hymn to Apollo, where the lofty Cnidus (*Κνίδος αἰπυνή*) occurs among the places which were particularly sacred to that deity.‡‡ The assertion of Strabo is strongly discredited also by the tradition, generally believed among the Greeks, that a Pelasgic colony under Triopas from Thessaly occupied the site as early as the beginning of the XIVth century before the Christian æra,

* Οὐσίονσι δὲ (τὴν Κάρην) καὶ ἄλλαι, καὶ Λακεδαιμονίων ἔπαισαι Κνίδου, τῆς χώρας τῆς σπειριμῆς τετραμνηνὲς ἐν πόντῳ, τὴ δὲ Τριόπιον καλεῖσσι ἀρχαῖαι τῆς ἐν τῇ χειρὸν ἡσίου τῆς Βιθυνίας, ἐκείνης τε πάσης τῆς Κνίδος, τὰν ὀλίγων, περιήροι, τὰ μὲν γὰρ αὐτῆς πρὸς βορρῆν ἄνεμον ὁ Κιραμειὸς κόλπος ἀπέφυγε, τὰ δὲ πρὸς νότον, ἢ κατὰ Σίμωνα τε καὶ Ῥόδον θάλασσα. Herodot. i. 174.

ἢ νῆσον Τήλου, τῆς ἐν Τριόπιῳ κειμένης. Herodot. vii. 153. Strabo, p. 656. See page 1, note *.

Κιραμειὸς κόλπος τῆς Καρίας . . . ἀκρωτήριον ἱερὸν Τριόπιον Κνίδος πάλαι Ἑλληνέ—Scyl. Perip. in Κάρια ap. Geog. Gr. Min. i. p. 38 Hud.

Ἔστι δὲ τὸ Τριόπιον ἄκρα τῆς Κνίδος προΰχουσα, Ἀπόλλωνος ἱερὸν. Thucyd. viii. 35.

τὸ δὲ Τριόπιον ἀκρωτήριον τῆς Κνίδος. Aristid. ap. Schol. Theocr. Idyl. xvii. 69.

Κνίδον τὴν ἐν τῇ Καρακὶ χειρὸν ἡσίου. Pausan. Att. 1. 3.

† Herodotus describes (i. 144) the sanctuary by the term τὸ Τριόπιον ἱερὸν, and the games as ἀγῶνες τοῦ Τριόπιου Ἀπόλλωνος, but the Scholiast of Theophrastus (l. c.) states on the authority of Aristides Ἀγεται δὲ κοινῇ ὑπὸ τῶν Δωριέων ἀγῶν

ἐν Τριόπιῳ, Νημεσις, Ἀπόλλωνι, Ποσειδῶνι καλεῖται δὲ Δωριεὶς ὁ ἀγῶν.

‡ Ταῦτα δὲ ἐνὶ τῇ ὁμήρῳ λεγομένη ἐστὶ. Κνίδος μὲν γὰρ καὶ Ἀλικαρνασσὸς οὐδ' ἦν πῶς. Strabo, p. 653.

§ Herodotus, being a native of a neighbouring city, perfectly understood the position of Cape Triopium in its general relation to the direction of the Asiatic shore, when he describes the southern coast as beginning at the gulf of Myriandrus and ending at Triopium. Herodot. iv. 38.

|| ἐκείνης περικυβέλου Max. Tyr. 8, 8. See also the coins of Tyre, Sidon and Paphos.

¶ Herodot. i. 105, 131.—Pausan. Att. 14, 6. Lacon. 23, 1. See Thirlwall's Hist. of Greece, i. p. 141.

** ἢ μὴ ἄρα καὶ ἡ Κάρια Φοινίκη ἱκαλῆτο, ὥς παρὰ Κρίνῃ καὶ Βακχολίδῃ ἐστὶν ἐνείν. Athen. IV, 23, (LXXVI.)

†† It is probable that the name is derived from κνίδη a nettle, and that Cnidus therefore is one of that numerous class of Greek towns, of which the names are traceable to some natural peculiarity belonging to the site.

‡‡ Hymn. ad Apoll. 43.

when Cos and Halicarnassus were occupied by the same people.* The memory of the Thessalian origin of Halicarnassus is preserved in the figure of the Dodonæan Jupiter on the coins of that city.† Descendants of the Thessalians of Cos were engaged in the war of Troy,‡ where they were opposed to some of their neighbours of Caria and Lycia. From Triopas the island as well as the city which he founded, was named Triopia or Triopium.§ In later times Triopas was fabled to have been the son of Apollo, and we have a proof of the veneration in which the Cnidians held his memory, as their founder, in their dedication at Delphi of his statue standing by a horse,|| a common accompaniment to the statue of a hero or archagetes.

But neither Triopium nor Halicarnassus remained long in the hands of the Pelasgi. Unable to resist the warlike and powerful Carians, Phorbas one of the sons of Triopas retired to Rhodes, and Merops another son to Cos, while other fugitives occupied Syme and the small islands of the Dorian gulf.¶ The Carians in their turn were subdued by the Cretans,** who, when they had obtained the supremacy at sea, and were establishing colonies or supporting those already established by them in this part of Asia, were not likely to neglect so important a naval station as that of Cnidus.

After the Trojan war Triopium received a Doric colony, and if we may believe that its leader was Hippotes, who separated from the Heracleidæ before they entered the Peloponnesus, this was the earliest Doric settlement made in Caria and the adjacent islands, though followed not many years afterwards by those established in Halicarnassus and Myndus, and a little later in Cos and Rhodes, on which occasion Cnidus received a reinforcement of Dorians from Argos and Sparta.†† Here, as in most other places, the Doric colonies were highly prosperous. Proceeding from Cos and Rhodes they occupied all the adjacent islands, built numerous cities in Caria and even in Lycia, and gave their name in all subsequent ages to the south western extremity of the Asiatic continent. Not more than six principal cities, however, were united in a federal body, namely those of Lindus, Ialysus, and Cameirus, (Rhodus itself was not yet founded,) with Cos, Halicarnassus, and Cnidus. These, like the twelve Ionian cities which met at Panionium to celebrate games in honour of Neptune, held a similar assembly in honour of Apollo at Triopium, and hence the confederacy was

* Callim. Hymn. ad Cer. 25 et seq.—Diodor. v. 61. Stephan. in *Δελφίων* with the correction of Salmassius.—Pausan. Phoc. 11, 1.

According to the Peloponnesian tradition, Pelasgus was son of Triopas (Pausan. Cor. 22. 1) which shews at least that Triopas was a Pelasgic name. Were not the testimony of the ancients so strong in personifying Triopas, we should be disposed to consider Triopium as derived from the triple summit which the promontory, under some aspects, presents to those who sail by it.

† Jupiter is standing between two trees, on each of which is a bird, Eckhel Doct. Num. Vet. ii. p. 582. Other coins of Halicarnassus indicate colonization from Troezen, of which we find a proof also in an inscription of Halicarnassus, Boeckh. Corp. Ins. Gr. No. 2655.

‡ Il. B. 677, 867.—Strabo, p. 653.

§ Diodorus relates v. 61, that Triopas came *εἰς τὴν Κνίδαν* *ἐν ᾗ κτίσας τὸ καλούμενον ἀπ' αὐτοῦ Τριόπιον*. Pliny [H. N. v. 28

(29)] states that the city was known successively by the names Triopia, Pegusa, Stadia and Cnidus, and that it was situated *in promontorio*. Stephanus describes Triopia or Triopium as if it were a city of Caria different from Cnidus. Probably the peninsular quarter of Cnidus was commonly known by the name of Triopia, though we find that on a separate dedication at Olympia by the people of the peninsula they styled themselves *οἱ ἐν Κνίδῳ Χιρρονήσιοι*. Pausan. El. pr. 24, 7. See above p. 1, note †.

|| Pausan. Phoc. 11, 1.

¶ Called the *Αἰῶες*, *τὰς καλούμενας Ἀραιὰς* *μεταξὺ δὲ τῆς Κνίδας καὶ τῆς Σύμης εἰσιν*. Dieuchidas ap. Athen. vi. 18 (82). Diodor. v. 53.—Antonin. Lib. Metam. 15.—Stephan. in *Ἀραιῶν*, *Κύων*, *Μέροπος*.—Strabo, p. 656. From Merops, Cos derived the surname of Meropis, and its people that of Meropes.

** Herodot. iii. 122.—Thucyd. i. 4.

†† Herodot. i. 144, 174. —Diodor. v. 9, 53. Pausan. Lacon. 13, 3.—Conon Narr. 26, 47.—Apollod. ii. 8.—Eckhel Doct. Num. Vet. iii. p. 55.

called the Doric Hexapolis, until Halicarnassus was excluded from a participation in the festival, and from any political advantages which may have accompanied it, in consequence of a Halicarnassian having carried home his prize, a brazen tripod, which the law required him to dedicate to the god in the sanctuary at Triopium. From this period the confederacy assumed the name of the Doric Pentapolis.* Cnidus had already become so populous in the seventh century B. C. that it sent out colonies to Italy, Sicily, the Ionian sea, and the Adriatic. At Corcyra the Cnidian colonists were probably united with their Dorian brethren from Corinth. In Sicily they founded Motya, on an island between Cape Lilybæum and Mount Eryx, but were soon dispossessed by the Carthaginians. In the Liparæan islands the Cnidian colony was more flourishing and permanent, having been able to maintain the independence of those islands against the naval power of the Tyrhenians,† the most formidable in Italy. It was not long after the Doric colonization of Corcyra, that a joint expedition of the same race under a Corinthian leader proceeded from Corcyra to colonize Dyrrhachium;‡ and it was probably about the same time that Cnidians proceeding from Corcyra into the Adriatic occupied Corcyra Nigra (*Μέλαινα Κέρκυρα*) now Melida.§

In arts and letters the rustic or warlike Dorians were slower in attaining eminence than the Greeks of Æolic or Ionic race. It was particularly in the Asiatic Ionia that Greek literature made the greatest progress, and had already advanced to historical compositions in prose, while the Doric dialect was used only in lyric poetry. Hence Herodotus, and the physicians of Cos, though natives of Dorian cities, wrote in the Ionic dialect; and Cnidus is not recorded, in early times, to have produced either philosopher, poet or historian. Æolis, Ionia and the adjacent islands, continued to maintain their eminence in literature, until the fall of Croesus, who after having governed a large portion of the half-Greek people of the interior provinces, had become at length the recognized sovereign or conqueror of all Asia Minor, with the exception of some of the maritime districts to the south. From the time when the Persians under Cyrus spread their power and influence over those countries, and invaded the liberties of the Greek cities of the western coast, a decline took place in the refinements of that part of Greece: Athens, where Peisistratus was opportunely placed to encourage the change, became the favourite abode of the Muses, and the cities of Asia whether of Æolic, Ionic or Doric origin, were brought nearly to the same level in literature and the arts.

Cnidus preserved its independence until Æolis and Ionia had been subdued, when together with the other Carian cities it was summoned to submit to Cyrus, by the Mede who commanded his forces, and whose name the Greeks had converted into Harpagus. In Lycia, the city Xanthus determined on resistance; in Caria, those of Pedasa, Caunus and Cnidus; the two former confiding in the strength of their position, Cnidus in that which it might derive from making the Bybassian peninsula an island, by excavating a trench across an isthmus of five stades in breadth. But the people had not sufficient energy for the undertaking: soon disheartened by the difficulty of

* Herodot. i. 144.

† Antioch. Syracus. ap. Pausan. Phoc. 11, 3.—Diodor. v. 9.—Strabo, p. 275.

‡ Thucyd. i. 24. Strabo, p. 316.—Diodor. xii. 30.

§ Strabo, p. 315.—Scymn. ap. Geog. Gr. min. ii. p. 25. Huds.—Corcyra Melæna cognominata cum Gnidiorum oppido. Plin. H. N. iii. 26 (30).

cutting through the rocks which it was necessary to remove, they viewed the injurious effects of the splinters of stone on the workmen's eyes as a divine manifestation, and having consulted the oracle of Delphi, they obtained the sanction of the god to the abandonment of the task, and consequently to an immediate submission to Harpagus.* Indeed with the exception of the people of Pedasa, who held out for a short time in Mount Lida, neither the Carians nor the Greeks settled in Caria, performed anything memorable against the invader.* The distinction of races made by the historian on this occasion seems to have been long maintained in Caria, and was manifested by a difference of language.† Left by the colonizing Greeks in possession of the poorer parts of the country, the descendants of the aboriginal Carians were noted as dwelling in lofty situations,‡ whence like other hardy mountaineers they engaged themselves as mercenary soldiers or seamen; a custom which appears to have existed among them as early as the third generation before the Trojan war, when they were reduced to obedience by Minos, and employed by him in maintaining the Cretan sovereignty of the Grecian seas.§

During the subjection of Asia Minor to the Persian Empire, Cnidus, like many of the other maritime republics, appears to have been in a state of submissive alliance with the satraps of the Great King, though in its naval relations it was not exempt from the payment of a tribute to Athens, as long as Athens was mistress of the sea. This was a condition not inconsistent with a considerable degree of independence and prosperity, and Cnidus may even have profited by contests, in which she was only indirectly engaged. During the two centuries of Persian domination in Asia Minor, this city produced the historian Ctesias, who was physician to Artaxerxes Mnemon,|| and Eudoxus, the eminent mathematician and legislator, who was the cotemporary and friend of Plato.¶ Archias whose name we find mentioned as that of another legislator of Cnidus,** lived probably in the same period.

Two occurrences in history tend to shew the importance of Cnidus in these ages. When Darius was meditating the conquest of Greece, he sent his physician Democedes of Crotona on an exploratory mission to Greece and Italy, with two triremes and a ship of burthen laden with valuable commodities. His emissaries after having inspected and noted down the most important parts of the coasts of Greece, passed over to Tarentum in Italy, a Lacedæmonian colony, where the tyrant Aristophilides arrested the Persians, for the purpose of allowing Democedes to escape to his native city; he then released them and they proceeded to Crotona. Here the people not only refused to deliver up their countryman, who was claimed as a slave of Darius, but they seized

* Herodot. I. 174. et seq. Neither Pedasa which was in Mount Lida, above Halicarnassus, nor the Cnidian isthmus described by Herodotus, have yet been explored by travellers.

† Homer, Il. B. 867. Herodot. VIII. 135.

‡ ὡς περ οἱ Κάριαί μιν οὖν
Ἐπὶ λόφον οἰκοῦσιν, ὧ γὰρ, ἀσφαλείας οὐνεκα.

Aristoph. Av. 292.

§ Herodot. I. 171. — Thucyd. I. 4, 8. — Lycophr. v. 1386.

— Strabo, p. 48, 661.

|| Strabo, p. 656, 779. Plutarch, Artax. 1. — Lucian, Ver. Hist. 1, 3. — de conscrib. hist. 39. Suid. in Κρνησις. — Tzetz. Chil. 1, 83.

¶ Strabo, p. 656. — Diogen. Laert. VIII. 88. — Plutarch, adv. Colot. 32. Mor. X. p. 631. (1126).

** Theodorit. Gr. Att. IX. 16.

upon the ship of burthen with its valuable contents. The emissaries were afterwards driven by adverse winds on the coast of Iapygia, and were again arrested, but released by the influence of Gillus, a Tarentine exile, who accompanied them on their return to Persia. For these opportune services of Gillus, Darius was anxious to procure his restoration to Tarentum, and for this purpose he employed the people of Cnidus, which state as Gillus informed him, was closely connected with Tarentum: the Cnidians however failed in their attempt, and were not sufficiently powerful, adds Herodotus, to employ force.* Again when Arcesilaus king of Cyrene, the fourth and last of that name, who had been driven from his kingdom, and was reinstated by the aid of a force which he had collected in exile at Samos, he shipped off as many of the adverse party as he could seize, and sent them to Cyprus to be put to death. Fortunately for them the ship entered the port of Cnidus, when the people interfered in favour of their Doric brethren, and sent them in safety to Thera, from whence the colony of Cyrene had originally migrated.† Cnidus dependent as it was in those ages on the Persian monarch, could not avoid contributing some ships to the armament of Xerxes, but they appear to have been few in number, as the united contingent of the Caro-Dorian cities amounted only to thirty, while the other Carians sent seventy.‡

In the year B. C. 466, when Cimon the Athenian commander was engaged in driving the Persians from the Grecian seas, he made use of the harbours of Cnidus as the place of assembly of his armament. It consisted of two hundred triremes which were supplied with hoplitæ as well as seamen, and were built upon an improved construction, admitting of a greater number of combatants to be opposed to the enemy, than the galleys invented by Themistocles, though these were an improvement upon the more ancient model. From Cnidus and Triopium,§ Cimon sailed to Phaselis which was at first hostile, but upon being driven to extremities, consented to afford him succour both in money and forces. From thence he proceeded to the Eurymedon, where the Persian Commander was waiting for some Phœnician ships from Cyprus. By taking a station before the mouth of the river when the enemy retired into it, he not only prevented their junction, but obliged them to come out against him, when he achieved the singular honour of erecting two trophies on the same day for victories gained on different elements by the same armament.|| By this success the Greeks were secured from all offensive operations on the side of Persia, nor did the Persians from that time interfere, except as auxiliaries, in the politics of European Greece.¶

* Herodot. III. 136. et seq.

† Herodot. IV. 164.

‡ Herodot. VII. 93.

§ *ἔβησαν ἄρ' ἀπὸ Κνίδου καὶ Τριόπιου διακοσίας τριήρεις.* Plutarch. Cim. 12. — Plutarch seems to have alluded here to the two harbours.

|| Thucyd. I. 100.—Diodor. XI. 60.—Corn. Nepos, (Cim. 2.) where Mycale is erroneously stated to have been the place of meeting.

¶ It was a common assertion of the Athenian orators, when wishing to flatter the multitude, and which seems to have descended from them as a fact to the historical writers of later times, that on this or a subsequent occasion (that of the victory gained by Cimon at Salamis in Cyprus) the Per-

sians engaged by a written treaty, that none of their ships of war should navigate between the Chelidonian and Cyanean islands, nor any satrap or his forces approach within a certain distance of the sea coast. But the silence of Thucydides as to any such treaty, the disagreement of Diodorus and Plutarch, who differ no less than 17 years in its date, the contradictory statements as to the conditions of the second article, and the certainty that none of those conditions were ever observed, justly throw doubts on the reality of any such written compact, a measure in fact equally repugnant to the usages of Oriental despots, and ineffectual in binding them. The truth probably was correctly stated by Callisthenes, from whom it appears that the King refused to ratify the Athenian proposi-

When Athens and Sparta became the two great contending parties in Greece, Cnidus, however disposed she may have been to espouse the cause of the Lacedæmonians as her kinsmen, was effectually prevented from any ostensible acts of such favour by the predominance of the Athenians at sea, until the twentieth year of the Peloponnesian war, when, in consequence of the disastrous results of the Sicilian expedition, the subject allies of Athens began to revolt, the Peloponnesian navy was enabled to contend with that of Athens, and the Lacedæmonians effected an alliance with the Persian satrap. The port of Cnidus was now of more than ordinary importance, in consequence of its position between Chios and Samos to the north and Rhodes to the south, which at that time were the scenes of some of the most active operations. In the latter end of the year Cnidus was visited by a squadron consisting of ten Thurian, one Laconian, and one Syracusan trireme, under the command of the Spartan Hippocrates. Theramenes, the Lacedæmonian commander-in-chief at Miletus, ordered the half of these ships to occupy Cnidus, and the other half to cruize off Triopium, for the purpose of intercepting the merchantmen, which were in the habit of approaching this cape in their passage from Egypt to Athens. The Athenians at Samos having obtained information of this project, sailed from thence, captured the six vessels off Triopium, but not before their crews had escaped to the shore; and they had nearly taken Cnidus itself, which was then without walls (*ἀτερχιστῶ οὖρα*). On the following day the Athenians again assailed the city, but those in possession of it, reinforced by the men who had escaped from the captured ships, had in the mean time so far provided for its defence, that the Athenians failed in their attempt, and after ravaging the Cnidian territory returned to Samos.*

In the middle of the same winter Astyochus, who had succeeded Theramenes in the command of the Peloponnesian fleet, touched at Cnidus, whither he had sailed from Miletus for the purpose of effecting a junction with a Peloponnesian squadron of twenty-seven ships, which had arrived at Caunus near the eastern extremity of the Carian coast. These ships had made a circuitous route from the Peloponnesus for the purpose of avoiding the Athenians, who as soon as they heard of the direction taken by them, had detached a squadron of observation consisting of twenty ships under Charminus into the Rhodian waters. At Cnidus, Astyochus obtained intelligence of this Athenian squadron, and proceeding immediately in search of it, obtained a victory in consequence of the ignorance of the Athenians, who seeing only a portion of the enemy's fleet, and mistaking it for

tions, although the fears of the Persians prevented them for many years from passing with their ships the prescribed boundaries, as effectually as if a formal treaty had really been made. Some such tacit agreement between the parties seems indeed to have been understood by Thucydides himself, in relating a transaction which occurred 54 years after the battle of Eurymedon in the 20th year of the Peloponnesian war; for there can be little doubt that *ἑαυτοῦ* not *ἑαυτῶν* is the true reading of the passage in Thucyd. VIII. 56. where Alcibiades on the part of Tissaphernes proposes to the Athenians that the Persian King should have permission to build as many ships as he pleased, and to navigate them along his own coast (*παραπλεῖν τῆν ἑαυτοῦ γῆν*, not *ἑαυτῶν* the land of the Athenians). Nor ought we perhaps to overlook the consideration

that the reality of such a compact was believed by Livy following Polybius. V. Isocr. Panath. 64. Areop. 91. Paneg. 136. 138. Lycurg. c. Leocr. 157. (187.) Diodor. XII. 4. Plutarch. Cim. 13. 19. Liv. XXXIII. 20.

* Thucyd. VIII. 35. The Athenians are known to have prevented some of their subject allies from building or repairing their walls; but the unfortified state of Cnidus was more probably a badge of its servitude to the Persian government, which often required the Greek states in subjection to them to destroy their walls. As the Athenians required only access by sea, a fortification on the land-side would to them have been advantageous rather than otherwise; we find that in the same year of the war, they rebuilt the walls of Teos, then under the same circumstances as Cnidus (Thucyd. VIII. 16).

the squadron from Caunus, were obliged to retreat with the loss of six ships to Halicarnassus. The two Peloponnesian fleets then effected their junction at Cnidus. Here the Lacedæmonian commander held a fruitless conference with Tissaphernes, which ended in the abrupt and angry departure of the satrap, who after having observed with fidelity the engagements of a first treaty made at Sparta, and then altered that treaty to please his capricious allies, was now urged to enter into a third. After a short delay in refitting, the Peloponnesian fleet consisting of ninety-four ships proceeded from Cnidus to Rhodes, whither they had been invited by the party hostile to the Athenians. Here they succeeded in detaching the three cities of that island from the enemy, and levied a contribution of thirty-two talents upon them. They then drew up their ships, and remained at Rhodes during the rest of the winter.*

Eighteen years afterwards (B. C. 394), we find Cnidus still in the possession of the Lacedæmonians, and presenting a safe retreat to the remains of their fleet, after the great defeat which they suffered near this city from Conon and Pharnabazus, and in which the Lacedæmonian admiral Peisander lost his life.† Its consequence was that the command of the seas of Greece once more reverted to Athens, that many of the islands and maritime cities of Asia were under the necessity of abandoning the cause of Sparta, and that the maritime fortifications and long walls of Athens were rebuilt.‡ Four years after this great event, the Lacedæmonians still struggling to recover their naval power, and still employing Cnidus as their chief naval station in this quarter of Hellas, endeavoured from hence to overthrow the popular party at Rhodes, which now supported the Athenian cause. In furtherance of this object, Teleutias the Lacedæmonian commander had sailed from Cnidus towards Rhodes with twenty-seven ships; when he encountered an Athenian squadron of thirteen ships under Philocrates, which had been sent from Athens to assist Evagoras of Cyprus against the Persians. Teleutias captured them all and sold them at Cnidus, an occurrence, as Xenophon observes, which marks the unsettled state of Grecian politics; for the Athenians, though on friendly terms with the king of Persia, had sent an auxiliary force to his enemy Evagoras, while the Lacedæmonians though at war with Persia, could not resist the temptation of injuring their natural enemy, though he was employed at that very moment against the enemies of Sparta.§

The unfortified state in which Cnidus remained during the Peloponnesian war, continued probably until the Macedonian invasion of Asia, for although Alexander met with considerable resistance in Caria, the only fortified towns noticed by the historians on that occasion are Halicarnassus, Myndus, Alinda and Hyparna. No mention is made of Cnidus, although it was not far from the route of Alexander, in proceeding from the western part of Caria towards Hyparna, the last place in this province which he reduced, and from whence he entered Lycia near Telmessus. Hence we may infer that the existing walls of Cnidus were not constructed before the year B. C.

* Thucyd. VIII. 39, et seq.

† Xenoph. Hellen. IV. 3, 10.

‡ Diod. Sic. XIV. 83.—Xenoph. Hellen. IV. 3, et seq.

§ Xenoph. Hellen. IV. 8, 24.

|| Arrian. I. 24.—Diodor. XVII.

334, though probably not long afterwards, and that their construction was a consequence of that liberation of the Greek cities, which followed the Macedonian conquest of Asia. Although some parts of the walls are of the Pelasgic or polygonal kind, and are remains undoubtedly of the earlier fortifications, the greater portion are of that regular masonry which indicates the latest Hellenic period.

Under the immediate successors of Alexander, we have no distinct means of judging of the state of Cnidus, nor do we again hear of it until the last year of the war between Antiochus and the Romans (B. C. 190), when the Cnidians in alliance with their Doric brethren of Rhodes readily received the orders of Caius Livius, who having been superseded in the command of the Roman fleet by L. Æmilius Regillus, was detached from the main body at Samos, which was preparing to act against Antiochus. Livius touched at the principal towns on the coast in his way to Rhodes, and from thence he made an unsuccessful attempt upon Patara.* Soon afterwards a Cnidian quinquereme formed one of the Rhodian fleet, which gained a victory over that of Antiochus near Side in Pamphylia.†

But although the name of Cnidus seldom occurs in the narrative of military transactions at this time, there is no reason to believe that it was otherwise an unimportant place. Those were not always the most civilized and best governed cities, of which the names most frequently occur in the pages of history. Several considerations tend to the conviction that in no age was Cnidus more flourishing, than in those which elapsed between the death of Alexander and the commencement of the Roman empire. The happy position of its harbours rendered it one of the greatest commercial stations in Asiatic Greece, and insured to it a portion of the wealth, for which its neighbours on either side, Ephesus and Rhodes, were then pre-eminent. If as we have already suggested, the walls of the city were a work of this time, they alone may be considered a proof of its prosperity and independence.

It was during the same interval between Alexander and Augustus, that Cnidus produced some of its most illustrious citizens. The architect Sostratus son of Dexiphanes styled "the friend of kings," then constructed the celebrated Pharos of Alexandria for Ptolemy Philadelphus, and in his own native city a "pensilis ambulatio," which was probably a magnificent terrace sheltered and adorned with colonnades, on the side of the continental hill of Cnidus.‡ Agatharchides of Cnidus, who flourished in the latter end of the second century before the Christian æra, was a

* Liv. XXXVII. 16, 17. See Chapter III. of this Volume.

† Liv. XXXVII. 22.

‡ Strabo, p. 791.—Plin. H. N. XXXVI. 12. (18.)—Lucian. de hist. conscrib. 62.—Stephan. et Suid. in *Φάρος*.—The verses of the 17th Idyllium of Theocritus, supposed to be addressed by Cos to the infant Ptolemy Philadelphus beseeching him to favor that island and the Triopian hill, even as Apollo had honored Delos and Rheneia, alludes probably to that which actually happened, namely that the favor of Ptolemy was shown

to Cos as his native place, and to Cnidus perhaps chiefly for the sake of his friend Sostratus :

"Ολβη κῶρε γίνοιο" τίος εἰ με τόσσον, ὅσον περ
Δῶλοι ἱεμίαισι κραιβάματα Φωγῆος Ἀπώλλων.
Ἐν δὲ μὲν τιμῇ Τριόπος καταδίο κολύμπαν,
Ἴσον Δωριῶσι ἱμεν γῆρας ἰγγίς ἰοῖσαν,
Ἴσον καὶ Ῥήναιον ἀναξ' ἐφίλασεν Ἀπώλλων.

Theocr. Idyll. XVII. 66.

peripatetic philosopher and writer of historical works, of which the principal were the *Europiaca* in forty-nine books, the *Asiatica* in ten, the *Histories* (*ιστορίαι*) in not less than thirty books,—five books on the Red Sea, and some other works.* *Dicaeoles* of Cnidus was a writer equally voluminous, the ninety-first book of his *Διατριβή* being cited by Athenæus.† Strabo has recorded the names of two illustrious Cnidians of his own time, Theopompus one of the intimate friends of Julius Cæsar, and his son Artemidorus, who was just too late to give Cæsar intimation of the fate intended for him on the Ides of March.‡

Cnidus having been a Doric and a Spartan colony, we are not surprized to find that its government was aristocratical. Aristotle cites it as an example of an oligarchy, which was overturned by having been founded upon too narrow a basis. At the head of the state was an irresponsible council of sixty *ἀντίμονες* elected for life, their number being the same as that of the Spartan *γερουσία*. They were presided by an *ἄφειστής* who collected their opinions. No son could hold office together with his father: nor any but the eldest among brothers. The consequence was, both here and at Chios, where similar laws prevailed, that the oligarchy was at length abolished by means of the excluded members of the leading families supported by the people.§ This revolution occurred about the middle of the fourth century before the Christian æra, when the Macedonian power, by neutralizing the influence of Athens and Sparta in the internal government of the subordinate states, encouraged a reaction wherever either principle had been carried to excess. Eudoxus had the credit of having formed the new constitution for his native place about the same time that Aristotle was similarly employed in the service of the Stageirite.|| Under the Romans Cnidus preserved its municipal freedom.¶ An inscription of the time of the Antonines, in honour of the wife of a priest of the Sun, is in the name of the Council and People, (*ἡ βουλὴ καὶ ὁ δῆμος*), which was the most common form in the free Greek cities of that time. This document affords one of the latest examples of the Doric dialect.**

* Strabo p. 656, 779. Ps. Plutarch. Sympos. VIII, 9. Athen. VI, 13, (59); XII, 9, (55). Photius (Bibl. cod. 213.) has given some account of the characteristics of the style of Agatharchides and of his powers as a writer; as well as some extract from his works (Cod. 250.) See Fabric. Bibl. Gr. III, p. 32. Harles.—and Dodwell ap. Huds. Min. Geog. I.

† Athen. XI, 15, (119.) Sopatrus of Paphos, a celebrated writer of comedy who flourished during the long reign of Ptolemy Soter, and survived that monarch, entitled one of his comedies, “the Cnidian woman” (*ἡ Κνιδία*) Athen. II, 28, (84.) III, 26, (74.)

‡ Strabo, p. 656.—Appian. B. Civ. II, 116.

§ Aristot. Polit. V, 6.—Plutarch. Qu. Gr. 4.

|| Εἰδώς δὲ Κνιδίως καὶ Ἀριστοτέλης Σαγαμύριαις, Πλάτωνος ὄντος συνήθως, νόμον ἔγραψαν. Diogen. Laert. 8, 89. Plutarch. adv. Colot. Vol. 2. p. 1126. Xyland.

¶ Gnidus libera, Plin. H. N. V, 28, (29).

** Ἡ βουλὴ καὶ ὁ δῆμος Ἀθηναίων Εἰρήνην, θυγατέρα μὲν Νικαῶος, γυναικα δὲ τοῦ πάντα ἄριστον Μαρ. Αὐρ. Εὐδόκου δις, ἑπὶ τῶν διὰ τὴν τοῦ μεγιστοῦ καὶ ἐκραιστώσαντος θεοῦ Ἡλίου καὶ δομωργίου, ἀρετῇ εἰς καὶ σωφροσύνῃ ἐκκοσμημένην, πανηγυρισχάσαναν φιλοτίμως καὶ ἐν:

φανῶς, τὴν τιμὴν ἀναστήσαντος ἐκ τῶν ἰδίων τοῦ ἀνδρὸς αὐτῆς καὶ ὁ τὰ πατρίδι ὑπεσχετο. Οὐκ ἔσ.

On another fragment at Cnidus mention is again made of the officer named *δομωργός* and the words *γυμνακὸς ἀγῶν πενταετηρέως* may also be decyphered. It is the only notice we meet with of these quadrennial games. *δις* implies that Eudoxus bore the same name as his father. The title of *δομωργός* was derived from Argos, which, according to Diodorus (V, 53.) was united with Sparta in sending the Heracleid colony to Cnidus. See Boeckh. C. Ins. Gr. Nos. 4, 1193, 2653.

In illustration of the use of the Doric dialect in the Asiatic Doris, we may remark that in an inscription copied by Chandler, (Ins. Ant. p. 19.) at Asynkale (Iasus), which cites at full length a decree of the Calymni, the latter is in the Doric dialect, whereas that of the Iasenses which contains it, is in common Hellenic. We are informed by Herodotus (VII, 99.) that the islands Calydnie, of which Calymna was the chief, were colonized from Epidaurus: they were consequently included (as was Nisyrtus likewise) among the Dorians of the Hexapolis.

It was in the middle of the second century before the Christian æra, that Diodotus Tryphon secure in his lofty peninsular castle of Coracesium now Alâya, which is situated about the middle of the southern coast of Asia Minor, on the frontier of Cilicia and Pamphylia, set an example of independence to the other maritime cities of that coast; which not long afterwards had most important results. The Cilician cities in particular relying on their position, which was protected on one side by the sea, and on the other by Mount Taurus, and taking advantage of the weakness of the Seleucidæ, which had been caused by their own dissensions, by the Parthian invasion, and by the hostility of Ægypt and Cyprus, founded a naval confederacy, in which in the course of a few years were not only included all the principal towns of Cilicia and Pamphylia, but some of the chief cities of Crete. Coracesium was their principal fortress, Side in Pamphylia their chief arsenal. Maritime security may have been the object of the most respectable of these states, dependent as they were in great measure upon commerce, and particularly that of the Cretan cities; but of the original founders of the league, piracy was the undisguised profession, in the practice of which they intercepted ships, plundered towns and temples, and carried off an immense number of slaves, especially from Syria, for the sale of whom they established a mart in the sacred island of Delos. Mithradates who found the pirates very useful to him contributed to augment their importance and their audacity, but his alliance exposed them to the enmity of the Romans, though previously these had more than any other people encouraged them by having been the greatest purchasers of their slaves.

During the civil wars of Rome the power of these pirates increased to such a degree, that they intercepted the transport of corn to Rome from Sardinia, Sicily and Africa, and disembarking in Italy, they infested the high roads. At length in the year B. C. 66 the senate having conferred upon Cneius Pompeius Magnus unlimited power, and furnished him with ample means for reducing the pirates, they were driven in a very short time to their strong holds in Cilicia; where having been defeated in a naval action near Coracesium, they were besieged by Pompey in that fortress, and forced to submit. In the ensuing year Metellus completed the conquest of Crete.*

We are not surprized that Olympus and Phaselis, situated as they were on the gulf of Attaleia, immediately opposite to Coracesium, or that Cragus and Anticragus having the advantage of positions similar to those of Cilicia Tracheia, should have been tempted to join the piratical alliance, but we have the express evidence of Strabo that the Lycian cities in general kept aloof from the disgraceful league: nor is there any proof that the principal towns further to the west, such as Patara, Telmissus, Caunus, Cnidus, or Cos, were engaged in it, still less those on the western coast of Caria or on that of Ionia. Rhodes alone viewed the proceedings of the pirates without displeasure; but Cnidus though generally following the policy of Rhodes, was so far from doing so on this occasion, that the town was attacked and taken by the pirates,† as we are informed

* Strabo, p. 515, 668, 752.—Plutarch. Pomp. 24.—Dion. Cass. XXXVI.—Flor. III, 7.—Appian. Syr. 68, Mithrid. 92

et seq.—Justin. XXXVI, 1.

† Cnidum, aut Colophonem, aut Samum, nobilissimas urbes,

by Cicero, who has attested the importance of the city at that period. Probably however it did not suffer much injury on this occasion, for among the temples of Apollo which Plutarch enumerates, as having been plundered and injured by the pirates, that of the Triopian deity is not named.*

The Cnidian territory was noted among the ancients for the excellence of several of its natural productions. Its wines were considered among the best in Asiatic Greece;† the most celebrated was that called protropos‡ because it was made of the liquor collected from the grapes under the action of their own weight previously to artificial pressure; and which in the ensuing summer was exposed for forty days to the sun.§ Another esculent production of this peninsula was the tree called by the Ionians *κερώνια*.|| The name as well as the description which Theophrastus has given of this tree leaves no doubt of its having been a variety of the *Ceratonia Siliqua*, differing only from the *Kharúb* of the Levant in bearing a white instead of a purple blossom. The *Cnidia* was noted also for its onions, which were said to be less caustic than any others.¶ The colocynth, a gourd which in some places was named the *σκήη Ἰνδική*, and in others *σκήα Σικωνία*, was at Cnidus simply called Ἰνδική, by which name it was distinguished from the common σκήα.** The vinegar of Cnidus had no rival in reputation, but that of Egypt.††

The coccum or granum Cnidium, sometimes called linum Cnidium, from some supposed resemblance to flax, was employed only as a medicine. Its true name was *Χαμαίλειον*, *Chamelæa* or *Thymelæa*. The first of these is still preserved in the slightly corrupted form of *χμαλίων*. According to Sibthorp it is the *Carthamus Corymbosus*.‡‡ The grain was anciently eaten with bread, to prevent it from burning the throat, and the oil extracted from it was employed as a cathartic. §§

Another valuable production of the *Cnidia* was the *Arundo Donax*, or reed used for writing, which was considered superior even to that of Egypt. || It was doubtless grown in some

innumeralesque alias, captas esse commemorem, cum vestros portus atque eos portus quibus vitam et spiritum ducitis, in predonum fuisse potestate sciatis? Cic. pro L. Manil. 12.

* Τὴν δὲ ἁσάλων καὶ ἐδάτων πρότερον ἱερῶν ἐξέκοψαν ἐπιόντες τὸ Κλάριον, τὸ Διδυμαίον, τὸ Σαμοθράκειον, τὸν ἐν Ἐρμιόνη τῆς Χθονίας νῆον, καὶ τὸν ἐν Ἐπιδάφρῳ τοῦ Ἀσκληπείου, καὶ τὸν Ἰσθμοῖ καὶ Ταίναροι καὶ Καλαυρίῳ τοῦ Ποσειδώνος, τοῦ δ' Ἀπολλωνος τὸν ἐν Ἀκτίῳ καὶ Λευκίῳ, τῆς δ' Ἦρας τὸν ἐν Σάμῳ, τὸν ἐν Ἀργεῖ, τὸν ἐν Λακωνίᾳ. Plutarch. Pomp. 24.

† Strabo, p. 637.—Athen. I. 25 (59.)

‡ Plin. H. N. XIV, 7, (9).

Elsewhere this wine was called *πρόδρομος οἶνος* or *πρόχυμα*, in Latin *lixivium mustum*. Columella XII, 27. v. Steph. Th. in verbis.—Florentini Geopon. VI, 16.

§ Protropum: ita appellatur a quibusdam mustum sponte defluens, antequam calcentur uvæ: hoc protinus diffusum lagenis suis deferere passi, postea in sole quadraginta diebus torrent æstatis secutæ, ipso Canis ortu. Plin. H. N. XIV, 9, (11).

|| Theophr. H. Pl. 4, 2.—He is followed by Pliny, H. N. XIII, 8, (16).

¶ Theophr. H. Pl. 7, 4.—Plin. H. N. XIX, 6, (32).

** Athen. II, 18. (53).

†† Chrysippus ap. Athen. II, 25. (76).

‡‡ Walpole's Memoirs relating to Turkey, I, p. 246.

§§ Plin. H. N. XIII, 21 (35), XV, 7 (7), XXIII, 4 (45), XXIV, 15 (32), XXVII, 9 (46).—Dioscor. IV, 173.—Galen. VI. de simp. med. p. 172.—Eubulus ap. Athen. II, 25 (73).

|| Of this useful plant which furnished the javelin, the pen, and the flute, Pliny, (H. N. XVI, 36 (64).) aptly remarks "belli pacisque experimentis necessaria, atque etiam deliciis grata."

Nunc o cæreuleo creata ponto, (sc. Venus)

Quæ sanctum Idalium, Syrosque apertos,

Quæque Ancona, Cnidumque arundinosam

Colis.

Catull. 36, v. 11.

situations naturally or artificially humid: some of the dry and rocky parts of the peninsular which form indeed a large portion of it, were planted with the white poplar. The bark of this tree was employed by the ancients as a medicine, but the Cnidian white poplar was chiefly esteemed for its flower, which when dry was used as a perfume, and entered into the composition of an ointment.*

Like some other cities of Greece, which encouraged, and excelled in the imitative arts, Cnidus was renowned for its pottery, particularly its figures allusive to the worship of Venus,† and a particular kind of amphora.‡

Few Hellenic cities were more distinguished than Cnidus for a love of the fine arts, and for giving encouragement to the production of those works, which adding lustre to the most brilliant periods of history, have placed their authors on a level with the great warriors, philosophers and legislators of antiquity. Nor was the liberality of the Cnidians confined to their own city. As possessors of one of the most celebrated temples of Apollo, they gloried in giving evidence of their veneration for that of Delphi. Like some other opulent states in Greece and Italy, they built a treasury there for the reception of their dedications;§ and the building was still in existence in the time of Pausanias, though as he says nothing of its contents, these had probably been carried off before his time. At Delphi also near the treasury of the Sicyonians were some statues presented by the Cnidians, particularly of their founder Triopas standing by a horse, with Latona, Apollo and Diana hurling darts at Tityus. Here likewise were some dedications of the Liparæi, colonists of Cnidus. But the most remarkable offering of the Cnidians at Delphi consisted of two pictures painted by the celebrated Polygnotus in the middle of the fifth century B. C. on the walls of the Lesche,|| and described at great length by Pausanias.¶ One of

Nec jam fissipedis per calami vias
Grassetur Cnidie succus (al. sulcus) arundinis
Pingens aridulæ subdita pagine,
Cadmi filiolis atricoloribus. Auson. Epist. 7, v. 50.

Aut adsit interpres tuus,
Ænigmatum qui cognitor
Fuit meorum: quoniam tibi
Cadmi nigellas filias
Melonis albam filiam
Notasque furvæ sepiæ
Cnidiosque nodos prodidit. Auson. Epist. 4, 69.

It is hardly necessary to remark that the cloven footed reeds and the Cnidian knots are the pen of the enigmatical poet, that the juice of the Cnidian reed, or the marks of the cuttle fish are his ink, that the dark daughters of Cadmus are letters, and that the white daughter of Melo or the Nile is the papyrus.

* Plin. H. N. XII, 28 (61), XXIV, 8 (32).—The other flowers most esteemed for a similar purpose, were those of the cedar of Lycia, and of the white wild grape.

† Lucian. Amor. p. 11.

‡ Κνίδια κέρματα, Σακδικὰ Καράνια,

Μεγαρικά πώκενα. Eubulus ap. Ath. I, 22 (50).

The second of these seem to have been plates for the use

of the table, the third jars for preserving wine and other liquors. It was the first kind, serving for water jars, and for various household and ornamental purposes, that the potters and painters of antiquity have rendered some of the most interesting and instructive monuments of ancient art. It was upon these, probably, that the elegant taste of the Cnidians was exercised.

§ Those cities were Athens, Thebes, Corinth, Siphnus, Potidea, Clazomenæ, and in Italy those of Spina and Agylla:—Herodot. I, 14, 50, 51. III, 57.—Xenoph. Anab. V, 3.—Strabo, p. 214, 220.—Pausan. Phoc. II. 1.

Pausanias (Eliac. Post. 19) has enumerated ten treasures of the same kind at Olympia, and by remarking that in one of them, that of the Megareans, the pediment contained a representation in relief of the contest of the Gods and Giants, he gives us a clear idea of the construction of these edifices, sometimes aptly described by the Greeks as *σέωα* or *ναοί*. They differed widely, therefore, as the progress of Greek architecture might lead us to presume, from the subterranean Treasures of early times, of which a perfect specimen still remains at Mycenæ.

Υπὲρ δὲ τὴν διασωθεῖσα ἑστὶν οὐκ ἅμα γυνὴς ἔχον τὸν Πολυγνώτου ἀνδριάντα μὲν Κνιδίως· καλεῖται δὲ ὑπὸ Δελφίων Λίσχη, ὅτι ἵστανται αὐτὴν οἱ νεώτεροι τὰ ὑψηλότερα καὶ ἐπιφανέστερα διελθόντες, καὶ ὅσα μνηστέα.—Pausan. Phoc. 25, 1.

¶ Phoc. 25, 26, 27, 28, 29, 30, 31.

them represented the taking of Troy and the return of the Greeks; the other the descent of Ulysses into the infernal regions. At Olympia on the occasion of some victory obtained by the Cnidians, the inhabitants of the Triopian quarter of the city (*οἱ ἐν Κνίδῳ χηρόνησοι*) dedicated three statues, representing Jupiter standing between Pelops and Alpheius.*

In their own city the Cnidians possessed a marble statue of Bacchus by Bryaxis a sculptor of Athens, who flourished in the middle of the fourth century, B. C., and who was employed together with Scopas, Timotheus and Leocharis on the celebrated tomb of Mausolus; they had another Bacchus by Scopas, and a Minerva by the same artist. One particular statue, however, has contributed more to the fame of Cnidus than all its other monuments, either abroad or at home, where every work of art was eclipsed by the Venus of Praxiteles, so that, as Pliny remarks, it was for the sake of this statue that strangers undertook a voyage to Cnidus; and in its presence the works of Bryaxis and Scopas were scarcely noticed.+ Praxiteles flourished in the early part of the fourth century B. C., or a few years before the time of Alexander the Great, and consequently in the most brilliant, though perhaps not in the purest period of ancient art.

Although Praxiteles was the author of many exquisite works in brass, he was considered to excel more especially in marble.‡ He was almost the earliest artist who represented Venus without drapery.§ Having made two statues of this goddess, one of which was veiled or partially clothed,|| the other naked, the Coans who had the option of the two, preferred the former, both being valued at the same price. The naked one was purchased by the Cnidians. It had been in their possession nearly three hundred years, when Nicomedes king of Bithynia offered in exchange for it to take upon himself the whole public debt of Cnidus. But the Cnidians declined the offer, preferring, as Pliny remarks, to submit to any inconvenience rather than to lose the chief glory of their city. The same degree of reputation still continued to be attached to this celebrated statue of the "Regina Cnidi Paphique" in the second century of our era. The best description of it at that period is in the Dialogue of Lucian, called "The Loves," and as it contains some interesting particulars of the temple of the Cnidian Venus, as well as of the statue, which according to Athenæus was a portrait of Phryne,¶ we subjoin a translated extract from that work.**

"We then determined to enter the port of Cnidus, in order to see the place, and from an anxiety to visit the temple of Venus celebrated for its statue, the exquisite production of the skill

* Pausan. *Eliac.* prior. 24, 1.

+ Sunt in Cnido et alia signa marmorea illustrium artificum, Liber Pater Bryaxidis; et alter Scopæ, et Minerva: nec majus aliud Veneris Praxitelis specimen, quam quod inter hæc sola memoratur. Plin. H. N. XXXVI, 5 (5).

‡ Praxiteles quoque marmore felicior ideo et clarior fuit: fecit tamen ex ære pulcherrima opera. —Pliny then adds an enumeration of his principal works, many of which were then at Rome. A Venus equal in beauty to the Cnidian had been burnt in the temple of Fortune in the reign of Claudius. Plin. H. N. XXXIV, 8. (19. 10.)

§ In the most ancient figures of this goddess, she is like all

the female deities entirely clothed in a long garment, afterwards her bosom was more displayed than that of other goddesses: and this seems to have been the beginning of that mode of representation, which was carried to the extreme by Praxiteles, though according to Pliny he was preceded in this by Scopas a cotemporary in templo Bruti Callaici apud circum eundem (Flaminium). Præterea Venus in eodem loco nuda, Praxiteliam illam antecedens, et quemcunque alium locum nobilitatura. H. N. XXXVI, 4 (7).

|| velatâ specie: ib. 5. (5.) Sillig reads velatam speciose. p. 381.

¶ Lib. XIII. p. 591.

** Lucian "Ἐρωτες c. 11, 18.

of Praxiteles.* We gained the shore in almost perfect stillness, as if the goddess herself was guiding our bark, under the influence of her own bright and unruffled serenity.+ Whilst the crew were employed in the ordinary preparations, I made the circuit of the town, having one of my agreeable companions on either arm. We were amused with the strange and fanciful, but not inappropriate figures of earthen ware with which this city, as sacred to Venus, abounds.‡ When we had visited the portico of Sostratus,§ and had seen everything else that was interesting, we proceeded to the temple of Venus; Charicles and myself with eager curiosity, while Callicratides who has a kind of aversion to the sight of women, would rather have paid a visit to the Cupid of Thespiæ. In approaching the sacred inclosure we were fanned by the most delicious breezes; || for within, no polished pavement spreads its barren surface, but the area as suited to a sanctuary of Venus, abounds with productive trees, extending their luxuriant foliage to the sky, and canopying the air around. But chiefly the blooming myrtle fertile from its earliest growth and covered with a profusion of fruit, graces its mistress; nor do any of the other choice and beautiful plants suffer from the decay of age, but are ever vigorous, and putting forth new shoots. Those which are not productive of fruit are distinguished for their beauty, the æthelial cypress, the lofty plane, and Daphne, who once shunned the goddess. All these the ivy lovingly embraces, while the clustering vines declare the happy union of the two deities. In the deeper shades are pleasant seats for convivial meetings, which although rarely resorted to by the people of the city, are much frequented by the other inhabitants of the Cnidian territory.¶

"Having satisfied ourselves with admiring these beauties of nature, we entered the temple. In the centre stands the goddess, formed of Parian marble — a most beautiful and splendid work: a half suppressed smile is on her mouth.** No drapery conceals her beauty, nor is any part hidden except that which is covered unconsciously as it were by the left hand.†† Such has been the consummate skill of the artist, that the rigid and repulsive marble perfectly represents the delicate formation of every limb. Charicles, as if bereft of his senses, cried aloud: Happy amongst the gods he that was enchained for thee;—and springing forward with neck outstretched as far as was possible,‡‡ he repeatedly kissed the statue. Callicratides stood by in humble and silent admiration.

* τὸ τῆς Πραξιτέλους εἰκόντος ὄντως ἐπαρρέδενον.

† Lucian seems here to allude to Euploia, one of the epithets of the Cnidian Venus.

‡ οἱ αἰγιόστοι τῆς κεραιμαντικῆς ἀκολασίας μετίζοντες, ὡς ἐν Ἀφροδίτῃς πόλει.

§ The pensilis ambulation of Pliny, vid. sup. p. 9.

|| Ἀφροδίτῃς αἶθραι.

¶ ἢ ἐν τῇ ἐπὶ ταῖς ἑγῶν παλινσκείῳ ὕλῃσι ἱλαραὶ κλισίαι τοῖς ἐνοσσιζαμένοι θύουσιν, εἰς ἃ μὲν ἀστικὸν σπανίως ἐπιτρούπον τινές ἀθρόος δ' ὁ πολιτικὸς ὄχλος ἐπανήγχιζεν, ὅντως Ἀφροδιτιάδωντες.

The difference here indicated between the ἀστικοὶ and πολῖται seems to be a vestige of the ancient aristocratical constitution of Cnidus. The descendants of the old nobles may have continued to dwell in a part of the town distinguished as the *ἑστῶν*, while the privilege of πολῖται may have been common not only in the other parts of the city, but throughout the Cnidian district.

** ἢ μὲν οὖν θεὸς ἐν μέσῳ καθήμενος, παρὸς δὲ λίθου θαλάσσιον κάλλιστον ἐπερίφρατον* καὶ αἰσιρῶντι γλυπτὴ μικρὸν ὑπερμειώσα.

†† Thus also described by an author of the eleventh century, whose work is a compilation from some earlier writers of the Byzantine empire,—ἡ Κνέϊα Ἀφροδίτη ἐν λίθῳ λιωκῆς, γυνὴ, μόνην τὴν αἰδῶ τῇ χειρὶ περιστρίλλουσα, ἔργον τοῦ Κνέϊου Πραξιτέλους. Cedren. Hist. Comp. p. 254 (322). The authority of Cedrenus however is not sufficient to establish Praxiteles as a native of Cnidus. His origin is not certain, but as he dwelt at Athens, he was in all probability an Athenian; and this opinion is supported by an inscription found among the ruins of Thespiæ; which although imperfect, shews that a statue, which the marble supported, was made by Praxiteles, an Athenian. Boeckh. C. Ins. Gr. no. 1604.

‡‡ ἐφ' ὅσον ἦν δύνασταν. The statue was surrounded probably with a rail.

"The temple has an entrance at either end,* so that the whole statue may be admired, and critically examined; the second door† is particularly intended for seeing the back of the statue; we went round to the posticum where the doorkeeper who is supposed to be a woman, having opened the door, we were at once struck with astonishment at the beauty of the figure. We could not refrain from repeated exclamations of admiration, and particularly on the harmony of the back, the wonderful fitting of the flesh to the bones, without too great plumpness, and the exquisite proportion of the thigh and leg, extending in a strait line to the foot; when, my companions having proceeded to exchange some injudicious and unguarded expressions, I interfered and said, 'Let your discussion be conducted in a more orderly manner, as the laws of disputation require. Lay aside this irregular and fruitless kind of contention, and let each in succession prefer his own opinion. It is not yet time to retire to our ship. Let us pass the interval agreeably, mixing hilarity with instructive conversation; and quitting the temple, for a crowd of people are coming hither for purposes of devotion, let us repose in one of the places of refreshment.‡ There we may converse at our ease, and without interruption. Remember, only, that whichever of you is this day the vanquished party, is never again to trouble me on this subject.' When we had arrived at a well-covered and shady seat, a suitable resting place at this season of the year,§ 'This' I observed 'is a delightful spot; the crickets are uttering their shrill notes over our heads;' and sitting down between them, like a judge, I threw all the *Helicæ*! into my brow, and made the disputants decide by lot, which was to begin. It fell upon Charicles."¶

There is every reason to believe that this admirable production of Greek sculpture remained at Cnidus until the fifth century, when it appears to have been removed to Constantinople by the emperor Theodosius,** who is said likewise to have transported thither a celebrated Cupid from

* ἐστὶ δ' ἀμφίθυρος ὁ ναός—the ἀμφί in ἀμφίθυρος had the same force as in ἀμφεπρόστυλος, an epithet applied to a temple which had a portico at either end, but not, as the *περίστυλοι*, on the sides. Pliny remarks indeed (XXXVI, 5, (4,)) that the temple was open on every side,—*ædificula ejus tota aperitur ut conspici possit undique effigies deæ*, and we find the same idea in the following epigrams, the former of which is attributed to Plato, the latter to Euenus.

Ἡ Παρθὴ Κνήδιον εἰς οὐρανὸς ἐς Κνωσὶν ἦλθε,
Βουλομένη κοτύνειν ὁδοὺν τῶν ἱεῶν.
Πάντη δ' ἀθρήσασα περισκέπτῃ ἐνὶ χώρῃ,
Ψηφίζετο ποῦ γλυκύν οἶόν μιν Πραξιτέλιος;

Πρόσθε μὲν Ἰδαίονεν ἐν οὐρανῷ αἰεὶς ὁ βόταος
Διόξαιτο τὸν κάλλιον προῦ ἀνιγνόμενον
Πραξιτέλης Κνήδιος δὲ πανωπύεσσον ἔθηκε,
Μόρφητα τῆς τεχνικῆς φύρον ἔχον Παρθένου.

Anthol. I. pp. 170, 165.

Nevertheless the more precise description of Lucian gives reason to believe, that there was nothing very unusual in the construction of the building. Examples are still extant of Greek temples having a door at either end of the cella. The position of the statue in its centre was perhaps more uncommon.

† τῇ ἐτέρᾳ πύλῃ.

‡ εἰς ἐν τῶν συντοσίμων ἀπαλίνωμεν.

§ ἦσαν οὗτοι οἱ ἀνιγνόμενοι καὶ παλαιότεροι, ὡς ἡ θοῦρα εἰς ἀπαιτήσεων.

‡ A court of justice at Athens held in the open air.

¶ The Cnidian Venus was a favourite theme with the epigrammatists. To their productions on this subject given in a former note, may be added the following.

Πολλοὶ καὶ ἡμεῖς οὐκ ἀνεύρομεν αἶσαν, ἰδοῦσαι
τὴν Κνήδην· ἰδοῦσαι τὴν Φρόνη μεμφόμεθα.

Euenus ap. Anthol. I. p. 165.

Εἰς τὸ Ἀφροδίτης ἄγαλμα ἐν Κνήδῃ·
Τίς λῆθον ἐβόλωνται; τίς ἐν χθονὶ Κόπριν ἵσταν;
ἤμαρ ἐν πέτρῃ τίς τῶσαν ἐργάσατο;
Πραξιτέλιον χερσὶν ὅτε καὶ πόθος ἦ τάχ' Ὀλισκος
χρηαίς, Παρθὴ εἰς Κνήδον ἐρχομένη.

Ἄ Κόπριν τὴν Κόπριν ἐν Κνήδῳ ἵταν ἰδοῦσαι
φεύ, φεύ, ποῦ γλυκύν οἶόν μιν Πραξιτέλιος;

Εἴμνησεν εἶδε Πάρμεν με, καὶ Ἀγχίστην, καὶ Ἀζώνην.
τοὺς τρεῖς οἶδον μόνους. Πραξιτέλιος δὲ πόθην;

Εἰς τὸ αὐτὸ καὶ τὸ ἐν Ἀθήναις Παλλὰδος ἄγαλμα.
Ἀφροδίτην Παρθένον ἔλθον περιέρχεται κάλλος,
καὶ λείπει· αἶψα τὸν Φρόνην τῆς κρήνης.
Ἀντίθεον ἐρεβόμενος πάλαι Παλλὰδα, τοῦτο εἰρήνην
ὅτε βούληται ὁ Πάρμεν τήνδε παρερχόμενα.

Anthol. III, Epig. ἀδίστοχα 245, 246, 247, 248.

** Zosim. V, 14.

Myndus, a colossal Minerva from Lindus, the great Chryselephantine Jupiter by Phidias from Olympia, a statue of Time by Lysippus, and the Juno of Samos, which was a work of the same artist assisted by Bupalus of Chios. The Juno of Samos, and the Minerva of Lindus were placed together with the Cnidian Venus in some splendid apartments called those of Lausus, where in the year 475 during the reign of Leo Basiliscus, they were destroyed by a conflagration, which consumed, together with many other buildings, the imperial library containing 120,000 volumes, and an unique copy of the Iliad and Odyssey, written in letters of gold on the intestines of a serpent, one hundred and twenty feet in length.*

The following extracts from the notes of our travellers when they visited Cnidus in 1812, will furnish the reader with a sufficient idea of its present state, and will be the most suitable introduction to the information on the ruins of Cnidus, its double port, and the territory immediately adjoining the city, which their labours have enabled us to present to the public in the plates of the present volume.

" On the last day of June 1812 we crossed in two hours from the island of Cos to Halicarnassus now Budrüm, where upon the advancing promontory to the right a modern Turkish fortress occupies the site, commonly but perhaps erroneously supposed to be that of the splendid mausoleum or sepulchral monument of Mausolus. On the next day we proceeded to Cnidus; the *meltemé* or north wind was blowing very fresh; and the Agá cautioned us in consequence against sailing, but aware of the shelter afforded by the double port of Cape Krio we determined to put to sea, and in three hours and a half anchored safely in the southern harbour of Cnidus, though not without having experienced some apprehension from tremendous gusts of wind rushing over the precipitous face of the Triopian promontory, close under which, with lowered sails, we passed amidst a scene of almost alarming magnificence. We anchored under the last tower of the ancient walls, and in the evening pitched our tent, near the landing-place, upon the isthmus which joins the peninsula to the main land; but the boisterous *meltemé* and the dust which it raised having forced us to abandon our position, we removed the next morning to an artificial fountain or conduit, which we had discovered near the lower theatre. Though its trickling waters afforded little more than a sufficiency for our wants, it was the only source we could discover among the ruins of the ancient city.

" The deserted site of Cnidus affords one of the best specimens existing of a Greek city, as not only its walls, citadel, and cemetery, are in great part extant, but enough remains to give a satisfactory idea of the disposition of its streets, places, temples, porticoes, theatres and terraces. It was built on the side of a very steep height, on the summit of which the entire line of the ancient defences still exist. Opposite to this hill towards the west, rises a peninsula presenting its long precipitous side as a natural wall against the sea, and sheltering the two ports which lie be-

* Zonar. Ann. XIV, 2. Cedren. Hist. Comp. p. 254, (322.)

tween it and the city. This peninsula is united to the main by a low sandy isthmus, through which there was anciently a canal connecting the two ports. The entrance of either harbour was narrowed by moles, 500 feet in length, composed of immense masses of squared stone, and at the outward extremity constructed in a depth of near 100 feet, forming altogether a work which impresses the spectator with a profound respect for those, who have left such an enduring monument of their skill and power.

"The ancient city having occupied the side of a steep hill, was entirely ledged upon terraces, the remains of which by their excellent and durable construction attest the abilities of the architects who raised them. One of these, marked M in the plan, was nearly 400 feet in length, and supported a continued colonnade of the Dóric order, of which the details, though not the precise plan, have been ascertained. A foundation formed out of the rock, and some remains of marble steps, indicate that at either end there was an entrance through a hexastyle portico. In the stoa itself a ditriglyph interval, requiring ten feet from centre to centre, would present forty one columns of three feet diameter towards the port.*

"At the eastern end of this fine piece of architecture a street descending to the sea, at right angles to the portico, passed to the west of a small theatre of white marble, which was so close to the water, that the street or passage in front of the theatre passed under a portico constructed between the *scene* and the port. This theatre was nearly 200 feet wide, the seats remain perfect from top to bottom, and within its area are still the scattered fragments of some of the statues which once adorned its area.

"Adjoining the great Doric Portico to the north and on the same level, a heap of ruins overgrown with mastic and myrtle mark the site of a small tetrastyle temple of the Corinthian order (L) forty-eight feet long, constructed *in antis* at one extremity, but *prostyle* at the other, the half columns of the sides attached to the wall of the *cella* decide its species to be pseudo-peripteral. Its details will be found in Plates IV-X of this chapter.

"To the north-eastward half way up the mountain was the principal theatre, in a less perfect state than that upon the water's edge, but remarkable for the solidity of its masonry, many of the stones measuring nearly ten feet in length. Its width is about four hundred feet: above it in the rock or quarry are niches for votive offerings or dedications. Still higher up are two large terraces; above which and crowning the whole site is the citadel, the walls and towers of which extend along a continued ridge precipitous on all sides, and in some places inaccessible. Of one of the towers twenty courses remain, thirty-three feet in height. In another is an irregularly formed arch, four feet four inches wide, to which it would be difficult to assign a date, or any urgent reason for its insertion, inasmuch as the stones nearly reach across the aperture without its aid.+

* This seems to be the stoa or pensilis ambulatio, built by Sostratus. Vid. sup. p. 9.

† See Vignette to this Chapter.

" In another tower not less than forty feet in diameter, belonging to the fortification of the peninsula are other arches of more regular construction : and in the lower valley there is an arch also over a recess eight feet deep and five feet three inches wide. Both these arches occur in walls of polygonal masonry.*

" Between the great theatre and the small Corinthian temple, we found a building one hundred and ninety feet long and ninety wide, having an outer wall of the best Greek masonry. The interior was very much overgrown with bushes, and difficult to investigate : one apartment was a cistern or reservoir for water. A small, but regularly squared block, rising above the soil, invited attention, and led to the discovery of the entrance of the building, placed not in the centre of the whole structure, but opposite to the entrance of another building on the other side of the street. The former of these entrances which was thirty-three feet in breadth, consisted of two columns of the Ionic order, between two antæ opening into a vestibule which had three doors leading into the interior of the building. This beautiful monument of Ionic art has been selected for publication,† as being of a kind very different from the examples of the same order generally found in Asiatic Greece. Although the columns remained unfluted, lines drawn upon the surface of the shafts seem to indicate that mode of decoration to have been intended. The whole is of a large grained marble resembling in its crystallization the Parian, which perhaps it actually is ; its varied tint, sometimes quite grey, was not attended to in the disposal of the blocks, but the defect was concealed in the ceiling of the portico by a coating of fine light ochreous colour with a stripe of ultramarine on the soffits of the beams, while the red, still remaining, within the more sunken recesses of the compartments was probably intended to relieve a circle or coronet of gold, which with leaves of myrtle adorned each division of the lacunaria.

" The principal doorway was opposite to the opening between the two columns of the front, the two other doorways faced each other at either end of the vestibule, and were of smaller dimensions ; they had cornices and other decorations, both inside and out, proving the interior of the building to have been not without due architectural ornament. On the threshold of the central entrance, of which the doors were folding, were holes for inserting the boxes of the pivots on which they turned, with a square one in the centre both of the threshold and of the lintel above for the bolts. The side door exhibited also holes both round and square, and the channelled marks occasioned by the movement of the check gates, which they had regulated, were traced on the floor.

" The unexpected discovery of this little porch was very gratifying, but its features will in future be found only in the pages of this publication, for the Turkish excavators conceiving that an object, the peculiarities of which we were at so much pains to ascertain and note down, and to every part of which the brazen rod of supposed divination was so repeatedly applied, could

* See Tailpiece to this Chapter.

† See Plates XIII-XXI. of this chapter.

not but contain some treasure hidden from ordinary observation, tore up, after we had left the spot, every remaining stone, and found in the plugs and cramps of bronze and lead which united the stones, though not the precise treasure they may have supposed, something at least to reward them for their trouble.

" Many scattered fragments were found in this excavation, namely the upper part of a fluted column, and a small Ionic capital, the eye of the volute of which contained a pin of bronze, probably for the purpose of attaching a garland or other ornament.

" Of the structure on the other side of the same street, the entrance of which was opposite to that of the building just described, little remained upon its foundation of rock, except some columns of greenish grey stone ; but various pipes and channels shewed it to have had some reference to water, and as the two buildings seem to have been mutually connected in their purpose, they formed perhaps a *Lesche*, and a bath.

" Adjoining the Ionic building to the westward, was another, founded also upon the levelled rock, two columns were apparently in place and four *antæ* or piers still remained, of the same greenish grey stone of which the rock consists. Near this place was an altar carved with bulls' heads and festoons with the double-headed hatchet of Jupiter *Labrandeus*, which the Turks, viewing its cross-like form, were surprised to see treated by us with no marks of Christian reverence.

" A remarkable peculiarity in this ruined city, as it existed at the period of our visit, was the manner in which the Hellenic remains discover themselves from under rubbish of the time of the Byzantine empire, so that it may possibly be reserved for some of our successors, when the less ancient and more perishable ruins, now in a state of rapid decay, are still more decomposed, to discover some interesting details of the best times, which may have been hidden from our notice. Some fragments of the Corinthian order indicating a diameter of four feet, might by their magnitude have been deemed worthy of having belonged to the temple of Venus, if their defective execution did not forbid this belief. They were found immediately below the Long Porico (M) among the remains of the largest of the numerous Greek churches, the ruins of which encumber the site of Cnidus, but which are not observable on the peninsula, shewing that on the decline of the city the peninsula was first abandoned.

" Near the small Corinthian temple to the west is a third theatre, constructed of loose materials like those of the imperial-Greek remains, the seats are placed in brick arches, which afforded below them an arched corridor of communication round the entire circuit of the theatre ; the proscenium was of the same imperfect workmanship as the *cavea* itself.

" The walls defending the peninsular quarter of the city, excluded all the north-western extremity

of the peninsula, and are chiefly preserved on that side; along the precipitous side to the south-west, they were not required, except on some of the more accessible points, but they are found again descending on the south-east to join the great mole, which together with that still greater advancing from the opposite shore sheltered and protected the eastern port. On the eastern side of the city, the walls ascended the mountain in a direct line towards the citadel which occupied an irregular space to the north-east. A prolongation of the northern wall of the citadel along the crest of the precipitous hill formed the northern wall of the city, which was very strong. The mountain, instead of such declivities as those, upon which to the south and south-west the town was principally terraced, presents on this side a very abrupt profile, and hangs in rugged steepness over a ravine terminating to the west in a bay near the western port, and to the east in a small but fertile valley, which it is to be regretted that the limited period assigned to our stay did not permit us fully to investigate, so as to complete the Map as far as that narrow neck of five stadia which according to Herodotus bounded the Cnidian territory.

" The western or smaller port, now encumbered by drifted sand and accumulated ruins, appears anciently to have been closed by gates, which led into the city from a quay at the head of the harbour, a stone adjoining these gates was a square of seven feet on its face.*

" The necropolis was situated on the eastern side of the city at the distance of a quarter of a mile from the walls. It was entered through many monuments of a sepulchral or heroic character; the most important of these consisted of two hexagonal columns placed within a peribolus one hundred and fifty feet square, the columns raised upon steps appear to have supported tripods. Amongst the variety of tombs or monumental inclosures which are scattered over this quarter, is one, which is 60 feet in front, containing a vault open at the top and shewing by this circumstance that it had been despoiled of all that was valuable or curious within: its examination, nevertheless, would have been an object of interest had means been at hand. Its measure is about 18 feet by 10, and its depth about 10 deep: the walls are perfectly smooth. Within are two long recesses, the surface of which appears to be stuccoed, but is probably no more than the rock made level. Close under the front was a cylindrical pedestal bearing the representation of a serpent twined round it, and another with bull's heads and festoons; the former like many others lying about bore an inscription ending *HPNOCZ*.

" Cnidus appears to have had three gates on the land side, and the roads leading to them may still be traced. The eastern was towards the cemetery. On the northern side, the modern road which conducts from the Turkish village to the harbours of Kavo Krio, separated into two paths in the valley already mentioned. These paths are in the direction of the two ancient roads, one of which passing along the north-western ravine entered by a gate near the sea on the west, and

* The *καταστάσεις* of the Greeks, of which the port of Cnidus was undoubtedly one, appear to have been generally surrounded on the land side by walls, furnished of course with

one or more gates, and entered from the sea by a narrow entrance between moles connected with the fortifications of the town, and which might be closed by a chain.

thence descending by a direct street led through the lower part of the town to the isthmus; the other, cut with great labour in the side of the rock, entered at the middle of the northern side behind the great theatre. Upon this road there is more than one natural and copious fountain, overhung by the wild grape, the myrtle and the bay. Near its entrance into the city, and immediately under the citadel, the rock rising perpendicularly is worked fair some forty or fifty feet high: in the lower part of this artificial face are three niches, one small and two larger, with architectural fronts consisting of antæ upon an inscribed but now illegible sill. The capitals, which were of a different material, no longer exist. Before this rock spreads a terrace one hundred and fifty feet wide, formed of polygonal masonry of which the partially strait beds of the return sides incline very much to the slope of the hill. Before and below this terrace we found the headless statue of a seated female, of fine style and execution, which had once probably occupied one of the niches above: it is of Parian marble, and the head is not of the same block as the body.

"In this quarter possibly some more fortunate or more persevering travellers than ourselves may hereafter discover some remains sufficient to identify the site as that of the temple of Venus, for none of the ruins in the city seem applicable to this building; nor is it easy to find, within the walls, sufficient space for the groves and delightful retreats, which are said to have adorned the precincts of that temple.

"On the isthmus there has been a building of considerable magnitude, and on the northern side of the small port a square or agora surrounded by a covered walk or portico: indeed the whole city abounds with such remains, as well as with sculptured fragments of every description, and with altars, honorary pillars, and pedestals of statues."

The preceding suggestion as to the position of the celebrated Aphrodisium of Cnidus, is highly deserving of attention; and will direct, we may hope, the researches of some future travellers to the spot described. It is proper nevertheless to remark, that as no ancient author who alludes to this sanctuary, gives any support to the opinion of its having been without the walls of Cnidus, there is still a fair presumption that the building which contained the renowned work of Praxiteles was no other than the temple of the Corinthian order marked L in our Plan, and which is detailed in Plates IV. et seq. A reference to the Plan and general view (Pl. I. II.) shew that the platform on which it stood occupied the most central and conspicuous situation in the city. The Corinthian order of this temple moreover, as well as all the ornamental details of its architecture were exactly suited to a temple of Venus, and the employment of this order at Cnidus is the more remarkable, as the Doric was the national order.* As to the objection alluded to in the preceding extract,

* It is only in the Doric colonies of Asia that we find remains of the Doric order. At Lindus in the island of Rhodes are the ruins of a dodecastyle Doric portico in front of a cavern. At Halicarnassus are the remains of a large Doric temple, which Count Choiseul Gouffier, who published a de-

sign of it, supposed to have been the temple of Mars mentioned by Vitruvius. In like manner in Ionia, the temples of Ephesus, Samos, Branchidæ, Sardes, Magnesia, Teos, Priene, were all of the Ionic order.

namely that the building delineated in our plates was too small for one so celebrated, as that which contained the Praxitelian Venus, we may remark that this temple was noted, not for its magnificence or its architecture, but for its statue, for the reception of which the cella in our plan was perfectly well adapted by its dimensions, and more particularly by its form; for the statue, as we are told by Lucian, stood in the middle of the chamber, whence we may presume that the chamber was nearly square, as in our temple; and not oblong with the statue towards the posterior extremity, as invariably occurred in peripteral temples. There is nothing adverse to our hypothesis in the style of architecture of the building in question, though it be less ancient than the age of Praxiteles, as a new building may have been erected for the statue long after his time. In fact the fame which Cnidus derived from the work of Praxiteles appears not to have been at its height during his life; but at a later period, namely when the Cnidians refused the offer of Nicomedes king of Bithynia, when Cicero cited the statue as the glory of Cnidus,* when it was noticed by Athenæus† and described by Lucian, and when the epigrammatists exerted their poetical talents in its praise, in short during the two centuries which preceded, and the two which followed the commencement of the Christian æra. It is precisely to some part of this interval of time that the architectural style of our temple belongs; and nothing is more probable than that the increasing fame of the Praxitelian Venus and the accumulated offerings made to it, should, in those times, have induced the Cnidians to build a new temple for the goddess. Nor can it be justly said that the platform on which the temple stands is too confined for the *Temenos* of the Aphrodisium. The area was not less than three acres, a space amply sufficient for such a garden as Lucian describes, and which irrigated by some of the artificial conduits necessary for the supply of the city, may have deserved the description which he has given of it. According to this and our former supposition as to the stoa of Sostratus, it would follow that this "*pensilis ambulatio*" adjoined the southern side of the *Temenos* of Venus, an arrangement not at all improbable.

The Cnidians had three temples of Aphrodite, bearing the respective epithets of Doritis, Acræa and Euplœa.‡ The worship of this last having been the latest in date, we cannot have much doubt that the Praxitelian Venus was the Euplœa. The epithet Acræa indicates a Phœnician origin, like that of several Aphrodisia situated on other maritime projections in Cilicia, Crete, Sicily and particularly in Cyprus, where in one of them the goddess bore, as at Cnidus, the epithet of Acræa.§ The worship of Venus Acræa at Halicarnassus may be traced to the same origin, and

* Cicero in Verr. II. 4, 60.

† Athen. lib. XIII. c. 6. (59.)

‡ Κνίδιοι τιμῶσιν Ἀφροδίτην μάλιστα, καὶ σφισιν ἐστὶν ἱερὰ τῆς θεοῦ· τὸ μὲν γὰρ ἀρχαιότατον Δωριτίδος, μετὰ δὲ τὸ, Ἀκραιᾶς· νεώτατον δὲ, ἣν Κνίδιον οἱ πολλοὶ, Κνίδιον δὲ αὐτὰ καλοῦσιν Εὐπλόαν.

Pausan. Att. 1, 3.

The following inscription found at Corycus on the coast of Lycia, records the worship of Euplœa at that place:

Θεῷ Σίεσσῃ Καίσηρι καὶ Ποσειδῶνι Ἀσφαλείῃ
καὶ Ἀφροδίτῃ Εὐπλόῃ.

Walpole's Memoirs of Travels, II, p. 585.

We find allusion also to the epithet in the novel of Chariton a native of another city of Caria; Callirhoë addressing Venus

says: πλὴν αὐτὸ φοβούμαι σοῦ μοι ἀμνησέσθαι.

Chariton Aphrodis. p. 135.

It was probably in the temple of Venus Euplœa that the great Conch shells were dedicated, which had the reputation of having arrested the ship of Periander of Corinth, conveying 300 Corycæan youths to Alyattes of Sardis, destined to a fate, of which Venus could not approve. Plin. H. N. IX, 25 (41.) XXXII. 1. Herodot. III, 48. Diog. Laert. in Periand.

§ Strabo, p. 682. At Cnidus the Venus Doritis was held to have been more ancient than the Venus Acræa: whence we may infer that the worship of the goddess had been brought from the Peloponnesus, before it was imported from Syria; unless we suppose that the Cnidians had improperly given

was probably of the same date nearly as those at Cnidus and Cyprus. By the Halicarnassians it was carried to Troezen, their Doric metropolis, where they built a temple of Venus Actæa.*

The temple of Apollo Triopius (or of *Ἥλιος* according to an inscription already cited) stood doubtless on the Triopian peninsula, his sanctuary having been called τὸ Τριόπιον ἱερόν.† It occupied probably a part of the space within the walls of that division of Cnidus, as well for the sake of protection from pirates, as because in no other part of this rugged peninsula is there any appearance of a public edifice, and scarcely any situation fit to receive one, unless it be at the western end, or that which is excluded from the walls. Within the Triopian walls also, when circumstances admit of farther researches, we should be disposed to look for some vestiges of a temple or temples of Neptune and the Nereides, since the Dorian games here celebrated were sacred to Neptune and the Nymphs, as well as to Apollo. And here probably was likewise the stadium of Cnidus, a construction essential to such celebration.

We cannot doubt that the Cnidians possessed a temple of Bacchus, their city having been noted for two statues of that deity.‡ The temple marked S. in our plan, which occupied a platform immediately below that of the temple L, and adjacent to the theatre Y, may have been that of Bacchus, for we find that the worship of Venus and Bacchus were much connected in other Doric cities,§ and still more frequently that theatres destined to scenic exhibitions were adjacent to a temple of Bacchus, and often even included within its sacred precinct.

Æsculapius was another deity, whose worship was imported into Cnidus by the Doric ancestors of the Cnidians from the Peloponnesus, where we find it in later times very widely diffused. Though the medical school attached to the Asclepium of Cnidus never rivalled that of Cos, some of its professors of medicine, like the Hippocratidæ of Cos, claimed a descent from Æsculapius; and one of them, Ctesias, the celebrated though not much esteemed historian, became the chief physician of the king of Persia.||

That there were temples also in Cnidus of Jupiter and of Minerva we can hardly hesitate in believing, and more particularly a temple of the latter deity, as Cnidus had the glory of possess-

the precedence in antiquity to the European deity, because they chiefly prided themselves on their Doric descent. From the Cnidian Venus the principal harbour of Peiræus derived its name Aphrodisium, Canon having built a temple of Venus on the shore of that harbour in gratitude to the goddess for her supposed aid in the victory, which he gained over the Lacedæmonian ships near Cnidus. Pausan. I, 1. 3.

* Pausan. Cor. 32, 6.

† Herodot. I. 144.

‡ Plin. H. N. XXXVI, 4, (5.) V. sup. p. 14.

§ See Muller's History of the Doric race, I, p. 420.

|| V. sup. p. 5.

A writer named Andreas asserted that Hippocrates was obliged to quit his native island because he had set fire to the medical library of Cnidus, moved by envy, or by a dislike of

the doctrines of the Cnidian school of medicine, (ap. Soran. in vit. Hippocr.) according to other authorities the temple or library burnt by him, was not that of Cnidus, but of Cos, (Varro ap. Plin. H. N. XXIX, 1, (2)) Tzet. VII, 155 [945]. The story, perhaps, had no other foundation than the fact that Hippocrates having based his medical doctrines upon science and experience, rejected entirely the superstitious practices which had formed a part of the curative process of the priests of Æsculapius, whose cures from early times had been recorded in tablets suspended in the Hiera of that deity. Compare Strabo p. 374.—Pausanias Cor. 27. 3. and Pliny l. l. The *ἐβλασφαλακία* or *γραμματοφυλακία* of Cnidus and Cos, we may conceive to have been nothing more than buildings adjoining the temple of Æsculapius destined to the reception of these registers.

ing a Minerva which was one of the works of Scopas. But as to the position of these buildings, or of the temples of Venus-Acræa, and Venus-Doritis, we cannot offer any conjecture. The observatory, in which Eudoxus made his astronomical observations, and from whence he saw on the extreme verge of the southern horizon, the star Canopus, invisible in any of the more northerly parts of Greece, we may safely conclude to have stood on the summit of the continental height: for although Strabo describes the observatory as situated not much above the highest houses of the city,* nothing short of the summit would have sufficed to command the horizon to the northward.

* Τὴν γὰρ Εὐδόξου σκοπὴν, οὐ πολὺ τῶν οἰκίσμων ὑψηλοτέρην εἶναι· λέγεσθαι δ' ὅτι ἐκείνος ἐντεῦθεν ἀγείρα τὸν Κάνωβον ἀστὴρα. Strabo, p. 119.

PLATE I.

PLAN OF THE ENVIRONS OF CNIDUS.

Cnidus was a Dorian city in the country of Caria situated at the south-eastern point of Asia-Minor. It was built on the side of a slope rising somewhat abruptly from the shore. In front of the city, and nearly parallel with the line of coast a peninsula about 160 yards in length extends itself, connected with the main, by a narrow neck of land. Strabo supposes it to have been formerly an island. Next the sea the rock is abrupt, but declines gradually on the side opposite the city, the slope being cut into several terraces rising one above the other towards the summit. The site, on which the public buildings on the main were almost exclusively placed, was likewise formed into a succession of terraces parallel with the line of coast and intersected by streets constructed at right angles. These have flights of steps from the level of each terrace to that next above it. The juxtaposition and parallelism of the peninsula with the main enabled the antient founders to construct two harbours by means of piers and moles at the entrance to each, forming a smaller and a greater harbour. The larger which opens to the south-west was a work of immense labour, the stones comprising the breakwater being carried down a very considerable depth below the surface.

The following short account from Captain Beaufort's interesting work on Karamania, describes its present condition with great accuracy; "Cape Krio antiently the Triopian promontory, is a high peninsula united to the main by a narrow isthmus, according to Strabo it had been an island, but was then connected with the city of Cnidus by a causeway. On each side of the isthmus there is an artificial harbour, the small one has a narrow entrance between high piers and was evidently the closed basin for triremes which he mentions. The southern and largest port is formed by two transverse moles; these noble works were carried into the sea at the depth of nearly a hundred feet; one of them is almost perfect, the other which is more exposed to the south-west swell, can only be seen under water. Few places bear more incontestable proofs of former magnificence and still fewer of the ruffian industry of their destroyers. The whole area of the city is one promiscuous mass of ruins; among which may be traced streets and gateways, porticoes and theatres; but the shortness of our stay left no time to examine them in detail, being chiefly employed in making a sketch of the two harbours and the adjacent coast."

A sea wall has been constructed extending the whole length between the coast of the two harbours and carried beyond the mole of the southern harbour about 300 yards, where making nearly a right angle with the city walls they ascend the acclivity inclosing the Acropolis in their circuit, beyond which they descend in a circular sweep to the pier of the northern harbour.

There appear to have been three principal approaches, two from the lowlands around the gulph of Halicarnassus, one of which enters the walls above the apex of the theatre, and another in the

valley along the northern walls, the third is in a line parallel to the south-east shore. The road from the valley leads to a gate at the extremity of one of the long streets into which the lower terraces open and is continued along a portion of the isthmus. Descending the street towards the end of the lesser harbour we have the principal remains of antient Cnidus on our right. On the left are the ruins of a beautiful Corinthian temple in an area inclosed by walls with a portico* formed by a quadruple row of Doric columns facing the isthmus, lower down and in the same parallel are the remains of a Doric temple, near which is the lower theatre, but separated by another descending street parallel to the first, above which is a fountain; and again separated by a third street are the baths, the vestibule of which has furnished many of the plates of this chapter.

On the right of the first street are the remains of a church and some modern ruins, and lower down another Corinthian temple, the remains of an Agora and the ruins of some Doric buildings.

A long terrace from the gate above mentioned, or rather a succession of terraces extending in lines parallel to those lower down, gave access to the upper theatre. All these remains may be comprised within the area of a circle whose centre is in the middle of the Corinthian temple and whose radius is about 650 feet.

A restoration of these buildings, more or less perfect, as circumstances permitted, from collecting and adjusting the different portions lying in their immediate neighbourhood, forms the subjects of the architectural plates of this chapter.

There are remains of a bridge at W connecting the long street with the isthmus. The northern wall of the long street in the direction of the line V, W, probably formed the end of the basin, and the south eastern wall of the long building between T and W, the end of the harbour; the long sea-wall of the isthmus being continued throughout, or perhaps making a short sweep from the point where it now breaks off towards W.

* A portico is sometimes termed *στοὰ*. The *prostasis* on the north side of the Erechtheum is so called in the architectural inscription; whence the word is sometimes used to denote a prostyle front. Strictly speaking, however, it is so called because it is situated in the flank of the building, and the *στοὰ* is only applicable to colonnades or porticoes so

placed. τόπον εἶποις ἂν περιέκονα . . . κατὰ δὲ τοὺς Ἀττικοὺς περι-
στωον. στοὰν δὲ τὸ μέρος αὐτοῦ στοὰ γὰρ τὸ πλευρὸν καλεῖται. Pollux
1. 78. In the architectural inscription the *στοὰ* has been sup-
posed to be the *πρόστασις* πρὸς τοῦ θυρίματος, but in this passage
the *thyroma* is that of the eastern entrance.

PLATE II.

VIEW OF THE ANTIENT CITY OF CNIDUS

TAKEN FROM A POINT IN THE PENINSULA WESTWARD OF THE ENTRANCE INTO THE
SMALLER HARBOUR.

This point of view has been most judiciously chosen for collecting all the principal ruins to one point of view. At the left near the margin of the view and at the lowest part we have the circular pier and the one opposite forming the entrance into the smaller basin. Beyond the angle of the basin is the site of the Agora, marked Q in the general plan. Further on, the line of the long street extending from the gate F half way into the isthmus may be distinctly traced. Between this and another parallel street, on this side of the theatre, a flight of broad steps leading from a lower terrace to the angle of the inclosure marked L is a conspicuous object. Between these two parallel streets are the ruins of the Doric temple, marked S in the plan, and higher up the Doric portico M which forms one side of the peribolus inclosing the Corinthian temple at L. The portico was probably quadruple, and entered at each end through a *prostasis** of six Doric columns with a ditriglyph interval. In the same line with the last mentioned ruins and on this side are seen the remains of a more modern theatre, marked K in the general plan. Very nearly over a square projection terminating the broad flight, a little to the left, are the ruins of the baths. The upper theatre is immediately below the high peak; and the almost entire line of the city-wall, commencing at the coast beyond the mole or breakwater, may be traced to the summit of the acclivity, and inclosing the acropolis marked Γ, in the plan. The line of the two moles protecting the harbour may be traced.

This beautiful and interesting view has been engraved by Mr. T. W. Cooke, from a highly finished drawing by Mr. Mackenzie, who being in possession of Sir William Gell's most careful and detailed outline, and of the general plan, was enabled to make a design more suited to the engraver, by distinguishing the distances of the objects; an aim difficult to accomplish from an outline drawing however correct and well defined. This plan has been adopted in all the views which embellish this and a subsequent volume now greatly advanced.

* Upon consideration we have determined on the adoption of this greek word to express what modern architects improperly denominate "portico;" this last term signifies something placed in advance at the east and west ends of a temple or

building, without necessarily implying that it stood in advance of some entrance. It is applied to the eastern front of the Erechtheum and to the *προστώμην* facing the south.

PLATE III.

VIEW TAKEN FROM THE UPPER THEATRE AT CNIDUS.

This view is taken from a high point in the ancient city towards the shores of the two harbours, and, from its elevated position and the nature of the ground, looking over the chief part of the ancient remains. Although less interesting, in regard to the objects brought into view, it is not less important in describing the locality of this singular site. The peninsula has scarcely any object of ancient art remaining, excepting the walls, worth mentioning. The almost uninterrupted and straight line of sea-wall, forming the south-western boundaries of both harbours, with its succession of parallel terraces constructed for the purposes of agriculture and habitation, a plan not uncommon in the Greek cities, is here carried to a great extent up a steep acclivity. The walls are continued along its ridge, and thence descend abruptly to the sea. At the apparent termination of the isthmus next the peninsula, the indication of a circular sweep of the sea-wall seems to corroborate what has been already alluded to in the description of the first plate.

The point of view is taken from the diazoma of the theatre; opposite is one of the arched passages, or *vomitoria*, by which the public entered the diazoma, from whence steps between the seats gave access to the rows of the *cunei* above and below it. The entrance to this diazoma is at the lower angle of the picture in the right.

The course of the upper diazoma, may easily be traced for some extent. In the front are the foundations of the scene with some fragments of the shafts of the columns by which it was embellished. The objects below, which the nature of the ground permits us to see, are those on the north side of the basin which have already been noticed.

PLATE IV.

PLAN OF A CORINTHIAN TEMPLE AT CNIDUS.

All the public buildings at Cnidus are on a small scale; but most of them display great excellence in their execution. The walls exhibit the characters of several periods; there are portions of a Cyclopæan mode of building, and in one part of them we find the arch of regular construction. Some of the tombs without the walls are also of Cyclopæan masonry. These are to be attributed perhaps to the Leleges the ancient possessors of Cnidus. The buildings described in this chapter are the productions of the descendants of the Dorian colony after whom the country was named Doris, and they probably date as far back as 200 years before the Christian era.

This temple, marked P in the plan, although partaking of the florid style of the Corinthian

order is of a pure and chaste character, and may have been erected soon after the Romans made over all Caria as far as the Mæander, together with part of Lycia to the Rhodians, for the part they took in the Antiochian war.

The temple might be termed, in Vitruvian language, pseudo-peripteral and prostyle, having 4 columns in the prostasis and 7 semi-columns in the flanks, inserted in the same manner as we find observed in the immured columns in the western front of the Erechtheum, where the blocks forming the shafts are continued through the thickness of the wall to shew like antæ of little projection within. The columns of the prostasis are 2.0.9 in diameter, the intervals are 5 feet 8 inches or less than three diameters. The intervals between the columns of the stoa of the Erechtheum are three diameters; it has been already observed that the Ionian temples have their columns less distant than is observed in those of Greece. The length of the cella is 23.8.9 with a width of 21.5. The pronaos is 10 feet 8 inches from the columns to the transverse wall; the posticus is 4 feet 3 inches. The floor of the cella is 13 inches above that of the pronaos.

PLATE V.

RESTORED ELEVATION OF THE EAST FRONT OF THE TEMPLE.

The restoration has been easily accomplished from the remains of portions of every part of the original building, excepting the roof. A frieze the depth of the capitals surrounds the pronaos, it appears to have been merely a course of the wall adorned with sculptured wreaths. It is probable that the hyperthyrum of the antient door-way was immediately below this course.

This precious shrine was worthy of the statue which immortalized the name of Praxiteles. Unlike the mode usually followed by the Greeks, the pilasters of the interior partake of the characteristic of the capitals of the columns, having both leaves and spiral-like volutes. In Roman buildings this similarity is carried to a much greater extent, although Vitruvius in his very meagre descriptions makes no allusion to the circumstance; in fact he is silent altogether on the subject of antæ-capitals. The whole extent of the front, measured on the upper step is 26.4.2

PLATE VI.

ORDER OF THE COLUMNS.

The style and chasteness of the ornamental sculpture is admirably represented in this plate. The base resembles that described by Vitruvius in his proportions for the Ionic bases, except that it has a second and smaller torus immediately below the fillet of the apophysis.

The Corinthian order, says this author, has no proportions peculiar to itself, but is constructed

either with *guttæ* in the epistylum, like the Doric, or with denticuli in the cornice, like the Ionic. In the little choragic monument of Thrasyllus we have an example of *guttæ* in the epistylia unaccompanied by triglyphs in the zophorus or frize. This little example of Athenian architecture has pilasters only, whose capitals closely resemble the Doric. Vitruvius further observes that in addition to the *guttæ* in the epistylia, mutules were sometimes introduced in the cornice arranged according to the distribution of the triglyphs in the Doric coronamenta. These we term modillions, in contradistinction to this corresponding member.

We are struck at first sight by the apparent rudeness of the mouldings forming the abacus of the capital, where the cymatium which appears to be the quarter hollow and fillet, a member not found in this situation in either the Ionic or Corinthian orders of the best times; but it is obvious that the mouldings here were intended to be enriched afterwards, a mode of proceeding commonly adopted. The corresponding mouldings in the capitals of the flank have already been carried a step more in advance, being, according to the language of the Erechthean inscription, *λενα ενκεποιημενα ανευ κατατορις*, where their contour is complete and the apparent fillet worked away to form the usual *ovilla* or ovalo. The columns had twenty flutings. The character of the foliage of the capitals which exhibits the pointed termination of the oriental plane, is altogether different from what we observe in most instances of the Roman-Corinthian; where the leaves are rounded, and much less effective as architectural sculpture.*

PLATE VII.

ELEVATION OF THE FLANK OF THE TEMPLE RESTORED.

This restoration shows the seven immured columns, and the insulated one at the south-east angle of the prosthesis, making altogether an extent of 48 feet. The mouldings of the base are continued along the flank.

Between the capitals of the semicolumns an ornamental frieze is carried from the one to the other of equal depth with the capitals, but of a different design, having one row of leaves of greater height with an intermediate tendril or double spiral. The cornice is surmounted with *simæ* having lions heads sculptured, one immediately over the vertical joints of the epistylia and

* The great simplicity and proportions of the pediment ought to afford a lesson to young architects on the subject of such terminations of the façade. In no part of Greece or Asia-Minor—even of the most impure ages of architecture—do we see that hideous anomaly of continuing the mutules in the cornices of pediments, as we find them employed in the front of St. Martin's Church and other buildings of this metropolis. This disregard of principle can only arise from the early study and corresponding prejudice in favor of so vicious a taste. Again we never find that height of fastigium which renders it heavy and barbarous. We are told by the admirers of this right-angled termination, that the frequent rains of our climate require it in order to carry off the water. There

might be something plausible in such defence of this practice; but the fact is, that our pediment roofs are protected by a material much more efficacious even than the tegulæ of Greek buildings. Vitruvius, himself their great authority, says, "Etiamque antiqui non probaverunt, neque instituerunt in fastigiis mutulos aut denticulos fieri sed puras coronas." lib. iii. c. 2. What we term entablature, a word of no appropriate meaning, consists of the epistylum, the zophorus and the corona; the latter was either plain or enriched by the denticulus. Vitruvius, according to his editors, comprized these members in the words *ornamenta columnarum*: we are persuaded that the correct reading is *Coronamenta*; these cannot be said to be the ornaments of the *columnæ*.

two intermediate, each one indicating the centre of the roof tiles. They were perforated for the purpose of carrying off the rain water from the gutters formed at the back of the simæ. These masks have been omitted over the two joints of the epistylia at either end; the reason of this omission at the ends next the prosthesis is obvious, and at the others symmetry has been consulted.

PLATE VIII.

DETAILS OF THE ORDER.

The outline coronamenta show the relief of the ornaments and give the dimensions of parts of the cornice; A is the soffit, as it is termed, of the corona properly so called, showing the underneath foliage, visible from below, which forms a highly ornamented surface, chiefly introduced in Corinthian examples of an enriched character, and only observed where the labor of execution appears to have been a minor consideration. Between each of the mutules, one of which is introduced below each mask, and one intermediate, the space is filled by some flower or quatrefoil. In some examples of the Roman Doric where the unusual and unarchitectural wide intervals between the columns admit of some such ornament as appears in this plate, and in most of the Corinthian specimens of Roman architecture, an ornament resembling the *Κελύξη* or Chrysanthemum of the Erechtheian inscription, is found sculptured.

B. the mouldings of the fastigium. The simæ termed *ἐπικαρπίνες* in the inscription above mentioned, are like these, deeper than those along the flanks, being 8 inches where the others are 6.75 inches, this necessary increase of depth arises from the nature of the mitre, where an inclined moulding joins at a right angle with one which is horizontal. In this pure example there are neither mutules nor dentils.

C. one of the immured columns, showing exteriorly half the shaft minus two half flutings; the fillet is carried up close to the wall, the entire height of the shaft, retaining only nine complete flutings. In the west front of the Erechtheum a similar mode has been followed.

PLATE IX.

THE ORDER OF THE INTERIOR ANTÆ.

A. The frieze of sculptured wreaths extending along the transverse wall of the pronaos and its returns up to the capitals of its antæ.

B. The antæ capital oversailing the lines of the antæ, which is a rare occurrence, but producing a more agreeable effect. This is carried to a great excess in the arch of Hadrian at Athens where

its effect, especially in the impost of the archway, is caricatured and heavy. One of the slight returns against the cella-walls which are less than an inch is shown at G.

D. Section of the walls of the cella, showing the difference in the level of its pavement and that of the prosthesis. It shows also the singular contour of the bases of the interior antæ.

PLATE X.

DETAILS OF THE CAPITALS OF THE COLUMNS.

These details are given for the purpose of enabling the architectural student to comprehend more fully the construction of this rare and beautiful example. We have given first the outline elevation of the capital taken on the diagonal, in which the arrangement of the leaves and the volutes is shown.

Below is a section through one of the capitals of the columns, showing the vase or solid core, the calathus of Callimachus according to the fable of Vitruvius, with the relief of the foliage and the volutes. The dorsal rib of the leaves does not oversail the lines of the shaft, and this gives an apparent weakness at the point where the capital joins the shaft. We have already remarked that a much more pleasing effect is produced by the enlargement of the vase, and making its lower diameter the same as that of the columns.

PLATE XI.

PLAN OF THE BATHS.

This plate shows the plan of the baths with the foundation of some adjoining buildings. They form an angle where two streets cross, the vestibule or entrance into the baths being in the street which runs parallel to the back of the theatre, but considerably above it. It is marked Z in the general plan.

The line of street appears to have been continued from the entrance where the coast-road ends, along the whole extent from the eastern to the western walls of the city, in a line parallel to the terraces and the sea-walls of the harbours. There appears to have been a private entrance into the cross street on the eastern side of the building.

"It is not to be supposed" Colonel Leake observes,* "that the people of the Hexapolis confined themselves to Doric architecture, being so near the country where the Ionic originated, and was brought to perfection. At all the three places just mentioned Halicarnassus, Cnidus, and Lindus, but particularly at Cnidus, we find examples of the other orders."

* Tour in Asia Minor, p. 226.

The vestibule was not centrally placed in respect to the front of the building, the extent of wall being 45 feet on the right hand and only 29 on the left. In one of the inner apartments there is a large circular cistern.

On the left of the baths was a building C. of symmetrical exterior with a façade of square pilasters; the four central ones forming a closed porch with a doorway between two. The lower part of this building was hewn in the rock. The porch appears to have had no communication with the other part of the building. In a large room, the whole length of the front, were indications of circles marked on the floor, each 2 feet 6 inches in diameter.

PLATE XII.

PLAN OF THE VESTIBULE.

The front is of that kind called by Vitruvius, a temple in Antis, having two columns immediately placed in a line with the antæ terminating the humeri or shoulders of the vestibule. It differs from a temple in having a narrow door-way in each of the humeri, communicating with apartments on the right and left of the central passage, the access to which is through a large door-way differing from the others in width, being nearly 6 feet whilst the others are but 4. All the door-ways exhibit traces of folding doors opening inwardly, and the lesser have sinkings in the threshold, showing the original insertion of metal frame work, supporting cancellated gates, which were perhaps of no great height, but served as barriers during the day. The larger doorway opens into a gallery or passage 15 feet in width, communicating with the larger apartments in the rear of the building, and with a smaller passage in the right and left affording access from the two flanks. The columns are little more than 1'.10" in diameter. The antæ are of the same dimensions on two faces, and return little more than 6 inches against the walls of the humeri.

PLATE XIII.

ELEVATION OF THE VESTIBULE.

The elevation differs chiefly from that of a temple by the omission of the fastigium, instead of which plain simæ with the usual concomitant of lions' masks are continued along the front. The antepagmenta of the lesser door-ways are in single blocks of marble, and comprize the antæ as high as they extend. The capitals of the antæ bear a different character from that of the columns, according to the mode observed in the purest specimens of Grecian architecture, and are highly enriched with sculptured mouldings of great delicacy and exquisite execution. The shafts of the columns are not fluted, their capitals have no enriched necking, and they are 15'.2".25.

in height. The volutes are less than we generally find them in the best specimens of Ionic architecture; but the cymatia of the capitals of the columns and of the antæ, and the enriched ovilla of the epistylum, without a fillet, are found only to occur in buildings of the best period of architectural composition. In regard to purity of taste we might regard the design as perfect, for the epistylum, although having only two fasciæ, is of a proportional depth; less heavy indeed than that of the Athenian temple, although perhaps warranted by the less solemn character of the building; the whole coronamenta are 3'.10".69. The same justification may be urged in regard to the enlargement of the central interval, which the more rigid adherence to the sober requisites of religious edifices forbids. The whole system of Vitruvius, as to the distribution and arrangement of the columns in front of Grecian temples, is founded in vanity and error, and does not even apply in Roman examples.* In the tetrastyle arrangement we have just seen that intervals of nearly three diameters are admissible, which would here have given to each 5 feet 6 inches, whereas the central interval is only 4 feet 10 inches; but as it has been already remarked, we are not to adapt the proportions of sacred buildings to those of profane structures.

PLATE XIV.

THE CAPITAL OF THE COLUMNS.

It has already been observed that the capitals are smaller than we usually find them in the best specimens of the Ionic order. Those of the Erechtheum are by much the most effective and beautiful. Next to them we may rank the capitals of the Didymæan temple, and in some examples given in the following plates we shall find them of larger proportions, although in buildings for secular purposes. We shall therefore omit further observations on these, as we shall have to notice in the sequel others of more importance and better proportions.

* We know that the enlargement of the central interval is considered as an essential arrangement in the fronts of temples; upon the authority of Vitruvius the architectural student receives this dictum without examination and reserve. He carries this early prejudice abroad with him, and one of the members of the mission to whom the task of restoring the temple of Diana at Magnesia was assigned, proceeded, in conformity with this mistaken principle. We shall be enabled to show by considerations, which at that time escaped his observation, that the columns were all equidistant, and the intervals not more than two diameters.

Those who rely upon the actual enlargement of the centre

interval read the description of Vitruvius in part only, they quite overlook that the same sentence requires the other intervals should be two diameters and a quarter; whereas the intervals between all the columns of the front of this temple are only two. The proportions of Vitruvius are therefore altogether fallacious and unauthorized, and are indeed the fruits of his own invention. With a central interval of three diameters, the others being two and a quarter, the whole extent of the front of the temple in question would have been 113 feet instead of 101'.6". *cæteris paribus* such would have been the improvement of Vitruvius in the front of this temple.

PLATE XV.

CAPITAL OF THE ANTÆ AND CORONAMENTA OF THE ORDER.

We are here enabled to present to the reader a most exquisite specimen of the enrichments of Greco-Ionian architecture. A consideration of the elegance it displays in design and execution may induce the young aspirant to architectural fame to pay more attention to these particulars than is usually observed, and scarcely ever adopted.

The capitals of the antæ comprize the abacus with a deep and flattened hollow, which in the returns is divided into three several mouldings, somewhat similar to those of the Erechtheum; the face is sculptured into foliage of rare and elegant device. It ends below in the ornamental bead and fillet and has a necking on which are sculptured chrysanthema resembling closely those on the door-way of the stoa of the Greek temple; the epistylum and the zophorus are each nearly 1 foot 5 inches in height, being a fourth less than the lower diameters of the columns. It is crowned by a cornice having the denticulus, and the plain corona and simæ with lions' masks; together nearly 14 inches deep. The bases of the antæ are of the usual simple character. The whole depth of the coronamenta is very nearly 4 feet.

PLATE XVI.

TRANSVERSE SECTION THROUGH THE ORDER.

This section shows the pulvinated face of the Ionic columns with the section of the epistylum, the inner face of which differs from that of the exterior, and is notched where the lower half supports the transverse beams of the lacunaria, the moulded face of which is continued around the interior of the vestibule.

The bases of the columns are of that kind termed Ionian by Vitruvius, and which commonly occur in the temples of Ionia and especially in those of an early period. The bases of the antæ of the Attic kind, thus reversing the mode followed in the stoa of the Erechtheum.

PLATE XVII.

FURTHER DETAILS OF THE ORDER.

The beauty of these capitals renders them worthy of an enlarged and more minute representation; it is given at A.

B. An enlarged section of the coronamenta or cornice.

C. Section through the antepagmentum superius or supercilium of the smaller door-ways.

D and E. Profiles of the base-mouldings of the columns and antæ respectively.

PLATE XVIII.

LONGITUDINAL SECTION THROUGH THE VESTIBULE.

This section exposes the elevation of the large door-way, and shows the section of the lacunaria. The door opening is 10'.6" high by 5'.10" wide. The antepagmenta are 13½ inches wide at the bottom, and are contracted an inch only at their summit; the supercilium was surmounted by an hyperthyrum terminated by ancones, the *NTA* of the Erechthean inscription.

PLATE XIX.

TRANSVERSE SECTION THROUGH THE VESTIBULE.

This section shows the elevation of the smaller door-ways in the humeri or side-walls of the vestibule. Being less in width their height is diminished, so that the top of the supercilium ranges with the top of the greater door-opening. Instead of the hyperthyrum they have only a small plain moulding. The step level with the pavement of the interior ranges with the top of the bases of the antæ.

PLATE XX.

PLAN OF THE LACUNARIA.*

The ceiling of the vestibule is made in three unequal divisions by two transverse beams, showing nine deep sinkings, improperly termed coffers, in the centre division, and six in each of the sides; the flat of the sinkings has sculptured wreaths. The word coffer seems to have arisen from a misunderstanding of the term *arcæ* used by Vitruvius.

The plan of the soffit of the external cornice requires no particular description.

PLATE XXI.

ORNAMENTS OF THE THYROMA, OR DOOR-WAY.

The sima of the hyperthyrum appears to be wanting. This member which is almost always found in large door-ways, is of very unusual depth in that of the Erechtheum. Here the slightness and great projection of the plain corona seem to require additional substance.

A. Section through the hyperthyrum, and the supercilium or antepagmentum superius, shewing the side of the ancon or the ΟΥΣ of the Erechthean inscription next the door-opening.

B. The mouldings of the hyperthyrum, with the front of the ancon. The leaf generally below it is wanting or destroyed.

C. The side of the ancon abutting against the transverse wall of the vestibule.

D. The sculptured mouldings of the hyperthyrum enlarged.

* Lacunaria is the term applied by Vitruvius to signify the ornamental ceiling of a building. The Greek word is *φάνωμα*, which comprized the longitudinal and transverse beams crossing each other at equal intervals, the upper surface of which was covered with planks, so as to form the ceiling underneath. The transverse beam was called *θρανίον* and the planking *σανίδωμα*.

φάνωμα . . . φανόω, to construct in ornamental compartments. *Donnegan's Lexicon*.

θρανίον. καὶ τὸ ὑπὸ (ἐν) τοῖς φανόμεσι σανίδωμα καὶ τὸ ὑπὸ τῶν

δοκῶν τι? *Heugch.*

Hence the term "θρανόγραφους, τοὺς ἐνερμητίς τοιχογράφους. *Ib.* Painted ornaments on the *θρανίστρα* or transtra.

The *δόκοι* were the principal timbers of the roof, but there was a considerable interval between them and the *θρανίον* which was the *ὑπερίσταν στήλη* of Pausanias. A reference to the section through the cella of the temple of Bacchus at Aphrodisias, in the following chapter, will illustrate this. The *σανίδωμα* served as the floor of this intervening space.

PLATES XXII. AND XXIII.

PLAN OF THE LOWER THEATRE.

Asia-Minor abounds in theatres, some of which are described in the previous volume. There is nothing in this example, which is of a very simple form, requiring or deserving of particular notice, especially as it is proposed to enter more fully into the construction of theatres in a subsequent chapter on Patara, which perhaps, in point of general preservation, affords the best opportunity for remark.

There are three entrances from a terrace behind the theatre, and one in each of the side walls forming the boundaries of the streets, which ascend at right angles to the terraces in front and rear.

At A is a Doric colonnade* parallel to the south-eastern wall, at the distance of 77 feet from it; the columns and intervals, by a remarkable coincidence, for there is no apparent design, are of the same dimensions as those of the agora which we are about to describe. There are the remains of twelve columns, and it probably consisted of a thirteenth or angular one, whence they returned at right angles up to the theatre wall communicating with the diazomata, and thus answered the purposes of the portico which was usually, if circumstances allowed, situated in the rear.

At B are the foundations apparently of two pedestals, between which were steps leading to the upper ground formed by the slope of the adjoining terrace.

The three tiers of seats, 12 in each, are divided by two diazomata: behind the uppermost is a broad space terminated by the wall of the terrace, the level of which is 12 feet above it. At one angle formed by one of the side walls and that at the back of the theatre, the rock has been suffered to obtrude; space at this point being no object.

PLATES XXIV. AND XXV.

CORINTHIAN ORDER OF THE SCENE OF THE UPPER THEATRE.

The order of the details of the columns of the scene are here given to illustrate the observation made in describing the capitals of the Corinthian temple. In these the dorsal rib oversails the shaft where it springs, so that the calathus of the capital has the same diameter as the upper part of the shaft. This is explained in Fig. I. and II. of Plate XXIV. The zophorus is unusually low, and the simæ of the cornice have a considerable and heavy projection. The foliage is not of

* See Plate XXXII.

the same sharp character as that in the previous example, and wants the architectural effect of the other. The bases are of the common kind.

The plan of the capital given in plate XXV. shews that the incurved faces of the abacus were continued so as to meet at a point, resembling those of the Pantheon at Athens, and the other buildings of Hadrian alluded to in Mr. Wilkins' *Atheniensia*.*

PLATE XXVI.

THE ELEVATION OF THE PROSTASIS OF THE QUADRUPLE PORTICO.†

"The Dorian colonies from the Peloponessus," observes Colonel Leake,‡ "which settled in Halicarnassus, Cnidus, and Cos, and in the three cities of Rhodes, introduced the use of Doric architecture and the Doric dialect, into this angle of Caria. The remains of Doric buildings are found at Lyndus, Cnidus and Halicarnassus, and inscriptions in the Doric dialect have been found in most of the cities of the Hexapolis; the Doric found at Cnidus is of a very different and much slighter character, than any of the remains of buildings founded by the Doric colonies who settled in Sicily and in Lucania, where the pristine solidity and massive proportions denote an early period of their settlement." At Cnidus the Doric with its ditriglyph intervals is almost precisely the same, not only in its proportions, but in all the dimensions as those of the portico of Philip in the island of Delos,§ and is probably very nearly coëval with it. The proportions of the columns are well adapted to buildings of the present times. The execution is good and the contour of the several mouldings delicate.

PLATE XXVII.

ORDER OF THE PROSTASIS.

Although we have other Doric buildings to notice, they are not of such large proportions, the columns being 3 feet in diameter at the base. The other ruins of Doric buildings are of greater extent, but the columns do not exceed two feet.

* The appropriation of this building was first noticed in the volume above quoted.

† Marked M in the Plan.

‡ Tour in Asia Minor, p. 225.

§ Stuart's Athens, Vol. III.

PLATE XXVIII.

DETAILS OF THE ORDER.

These details consist, first in the enlarged profile of the mouldings of the capitals, including its three annulets, shewing the mode in which the flutings terminated below them.

Next, a section through the corona of the front with that of the tympanum, and mouldings of the tympanum; below these a section of the triglyphs, then a section through the capital and the epistylum, showing the two faces of the latter; lastly, the depth of the sinkings of the flutes at the base and summit of the shafts.

PLATE XXIX.

PLAN OF THE PORTICO OR AGORA.

The Agora is above the sea terrace of the smaller harbour, and is marked Q in the general plan. It consists of an inner peristyle of Doric columns inclosing an area, C, of 97 feet by 95 feet 6 inches. Forty feet in advance of the western front, immediately adjoining the terrace, a façade presents itself consisting alternately of piers and openings like door-ways. It is 150 feet in extent; the piers are 3 feet 10 in front, and the openings nearly 3 feet 8. These openings have revealed jambs as if intended for the reception of doors. The intervals between the columns and the walls behind them, which were probably protected by a roof, are different on all the four sides. That in the front next the port has already been said to be forty feet; that on the left and right are respectively 29 and 25 feet, and the fourth is 35 feet. There is no appearance of there having been any intermediate walls in three of these porticoes, D, which were probably used for the protection of merchandize as it was landed. In that next the terrace however, the foundations of a wall may be traced more nearly equalising the widths of the porticoes, and protecting the Agora* from depredations. Three door-ways in this might suffice for the transit of the cargoes from the vessels in the basin.

There are the remains of a fountain in the centre of the area, probably intended to supply the

* "Thucydides adds, that adjoining to their fortress the Four Hundred built a large stoa within the Peiraic harbour, where they obliged all persons to deposit their corn, as well that which was already in port, as that which was daily arriving by sea. Thus it seems that the place where the stoa was erected was

upon the shore on the north side of port Zea; probably in the usual place of unloading and depositing grain; which by this decree of the Four Hundred, was transferred from private magazines into the new stoa, where the proprietors were obliged to sell it." Leake's Athens, p. 316.

shipping: near the upper right-hand angle of the area are the remains of what may probably have been altars.

PLATE XXX.

ELEVATION OF A PORTION OF ONE OF THE PORTICOES OF THE AGORA.

This elevation is made looking towards the basin, on supposition of there being no intermediate wall, so that the openings or door-ways of the outer wall are seen between the intervals of the columns. The plate comprizes half of the extent of the portico. The internal angles are formed by a compound kind of support consisting of two semicolumns attached to a square column or pier; a device which brings two semitryglyphs to meet at a right angle in the epistylia; this appears to have been a common practice at the four internal angles, where the columns of a portico surrounded an inner area.

PLATE XXXI.

THE ORDER OF THE COLUMNS OF THE AGORA.

This plate supplies all the details of the order of the columns. The columns are shewn fluted from the base to their summits; the shafts are nearly 2 feet in their greatest diameter, and 1 foot 8 inches at the neck of the capital. The epistylum is 1'.4", the zophorus 1'.5".4, and the cornice including the simæ 1'.0".8, the intervals are 6'.6".1.

PLATE XXXII.

THE ORDER OF THE COLONNADE NEAR THE LOWER THEATRE.*

Fig. 1. is the order of the Columns, which were not fluted the whole length of the shafts. Fig. 2. section of the cornice. Fig. 3. plan of the soffit. Fig. 4. plan of the shafts at the base and summit.

* See Description of Plate XXII.

PLATE XXXIII.

DETAILS OF THE ORDER OF THE AGORA.

The profiles of all the mouldings are more rude than in the previous example, the whole denoting want of completion. The proportions moreover are somewhat less.

Fig. 1. is half the plan of the shafts at the base and summit.

Fig. 2. profile of the capitals. Fig. 3. section through the cornice. Fig. 4. soffit of the same.

Fig. 5. plan of the piers between the door-openings.

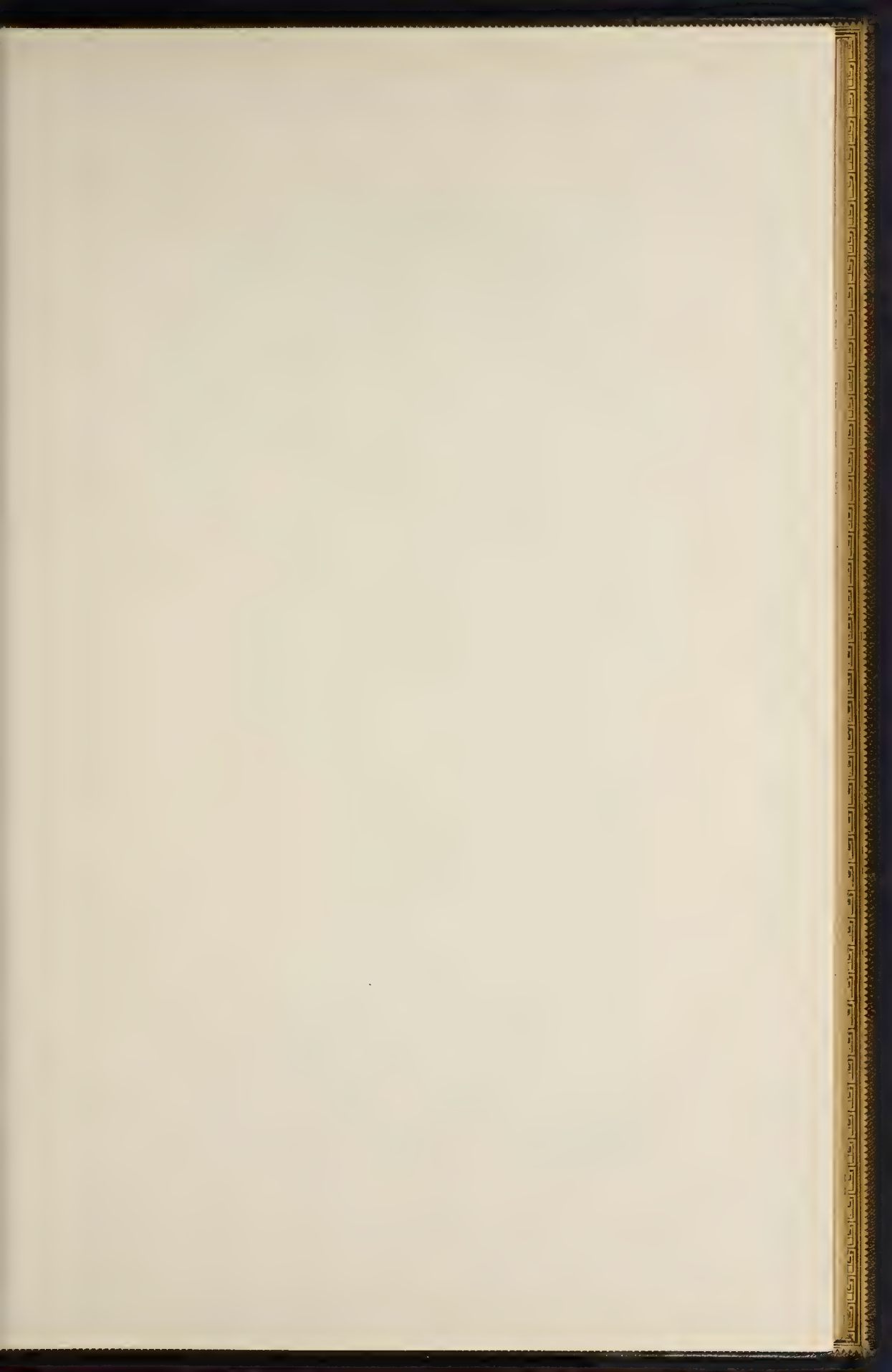


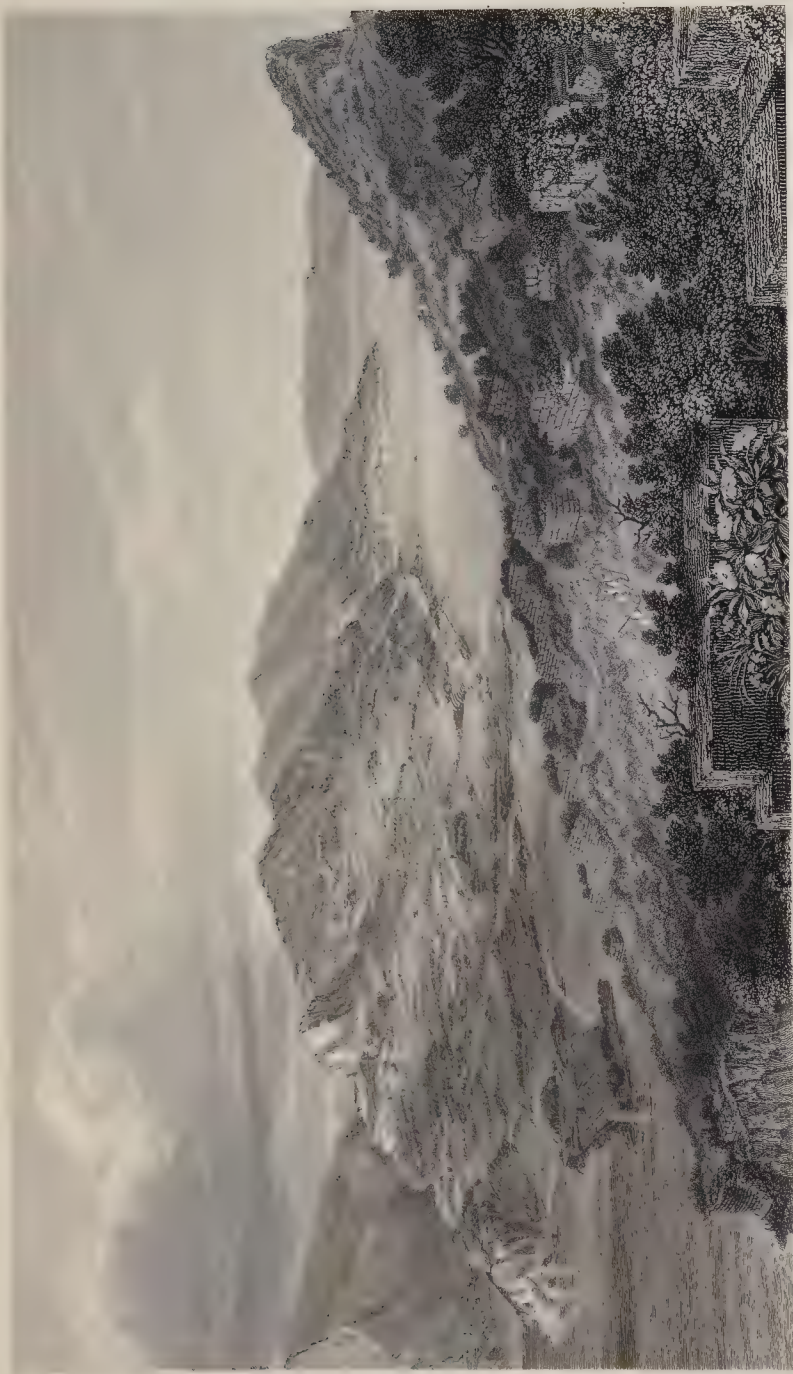
GOLF OF HUDEIS

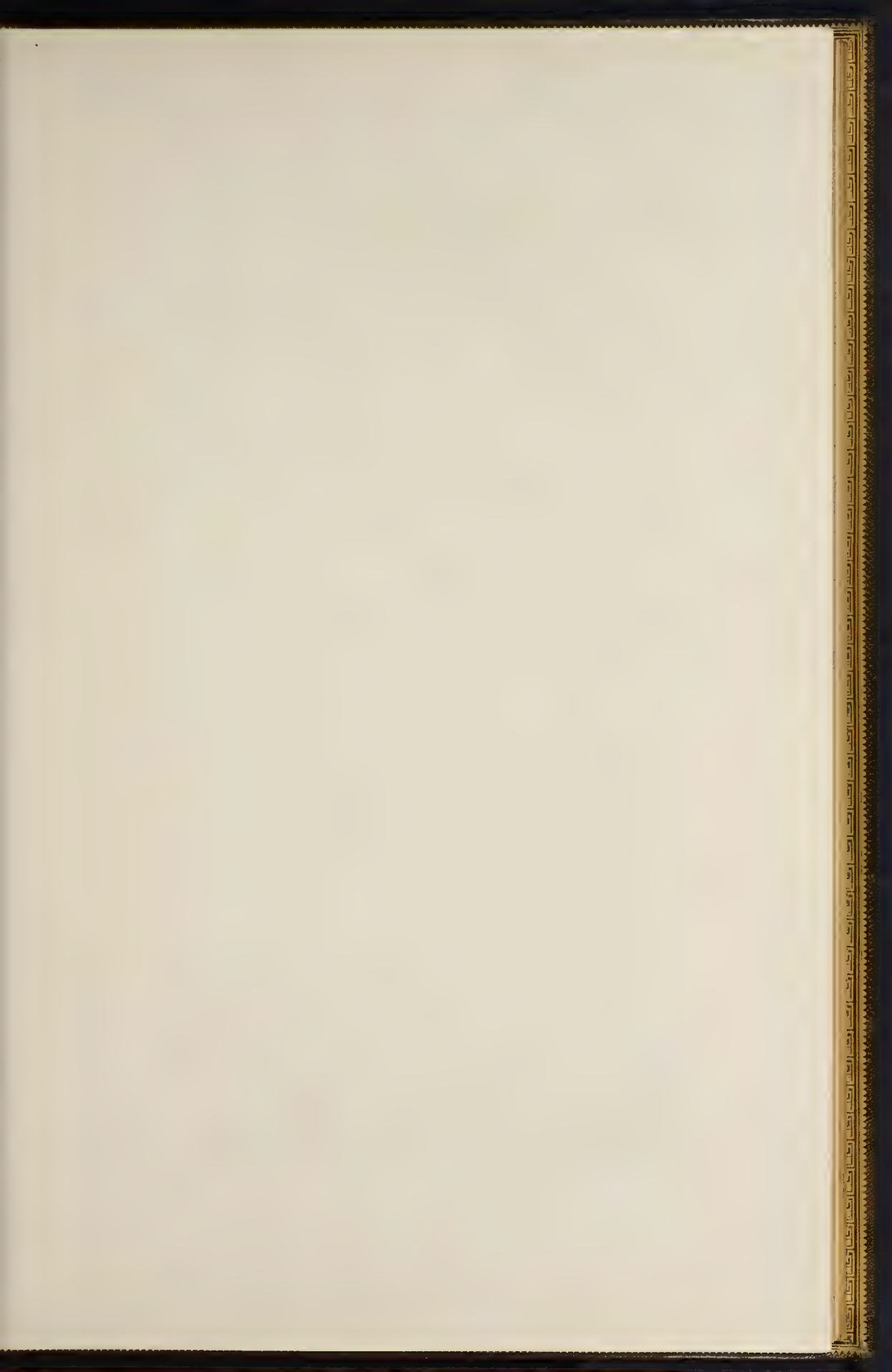
GOLF OF SIME

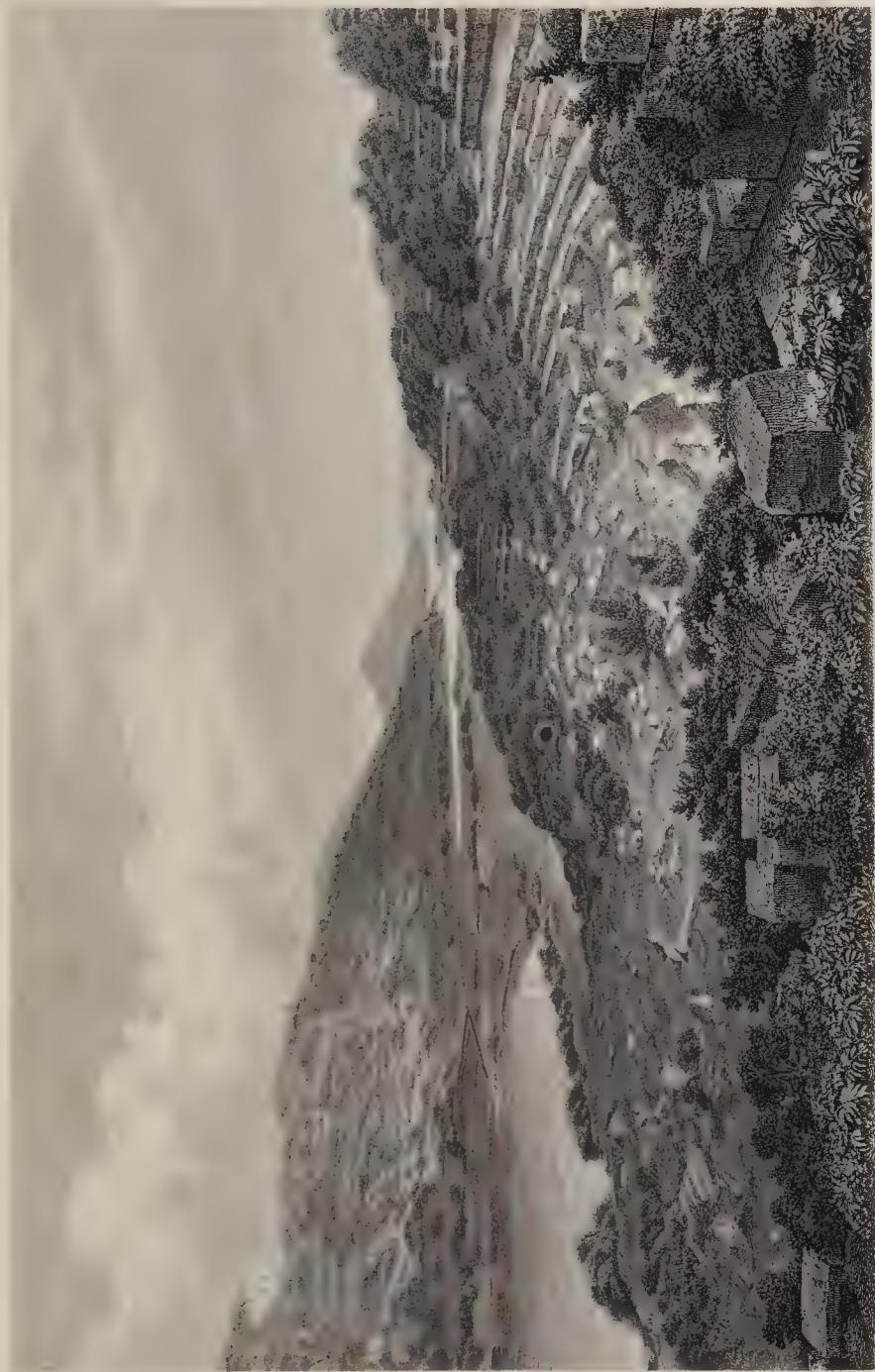
UNION

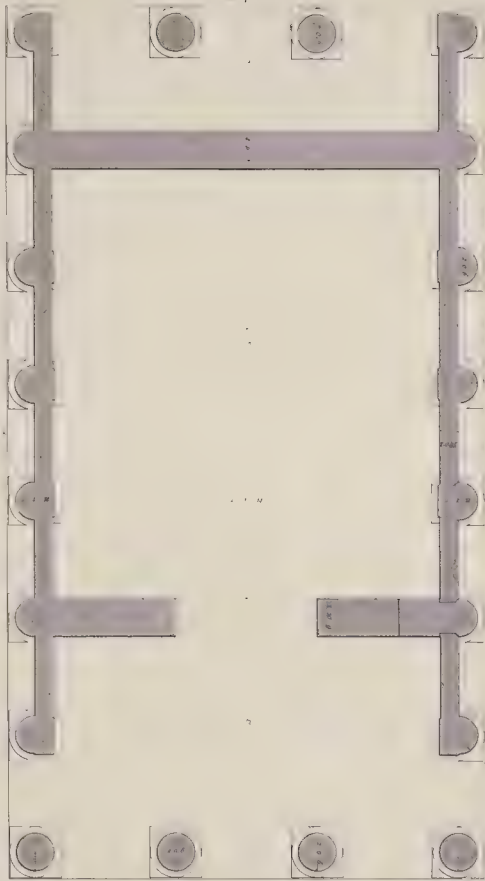
1. The sea, looking from the fort.
2. The fort, looking from the sea.
3. The fort, looking from the sea.
4. The fort, looking from the sea.
5. The fort, looking from the sea.
6. The fort, looking from the sea.
7. The fort, looking from the sea.
8. The fort, looking from the sea.
9. The fort, looking from the sea.
10. The fort, looking from the sea.
11. The fort, looking from the sea.
12. The fort, looking from the sea.
13. The fort, looking from the sea.
14. The fort, looking from the sea.
15. The fort, looking from the sea.

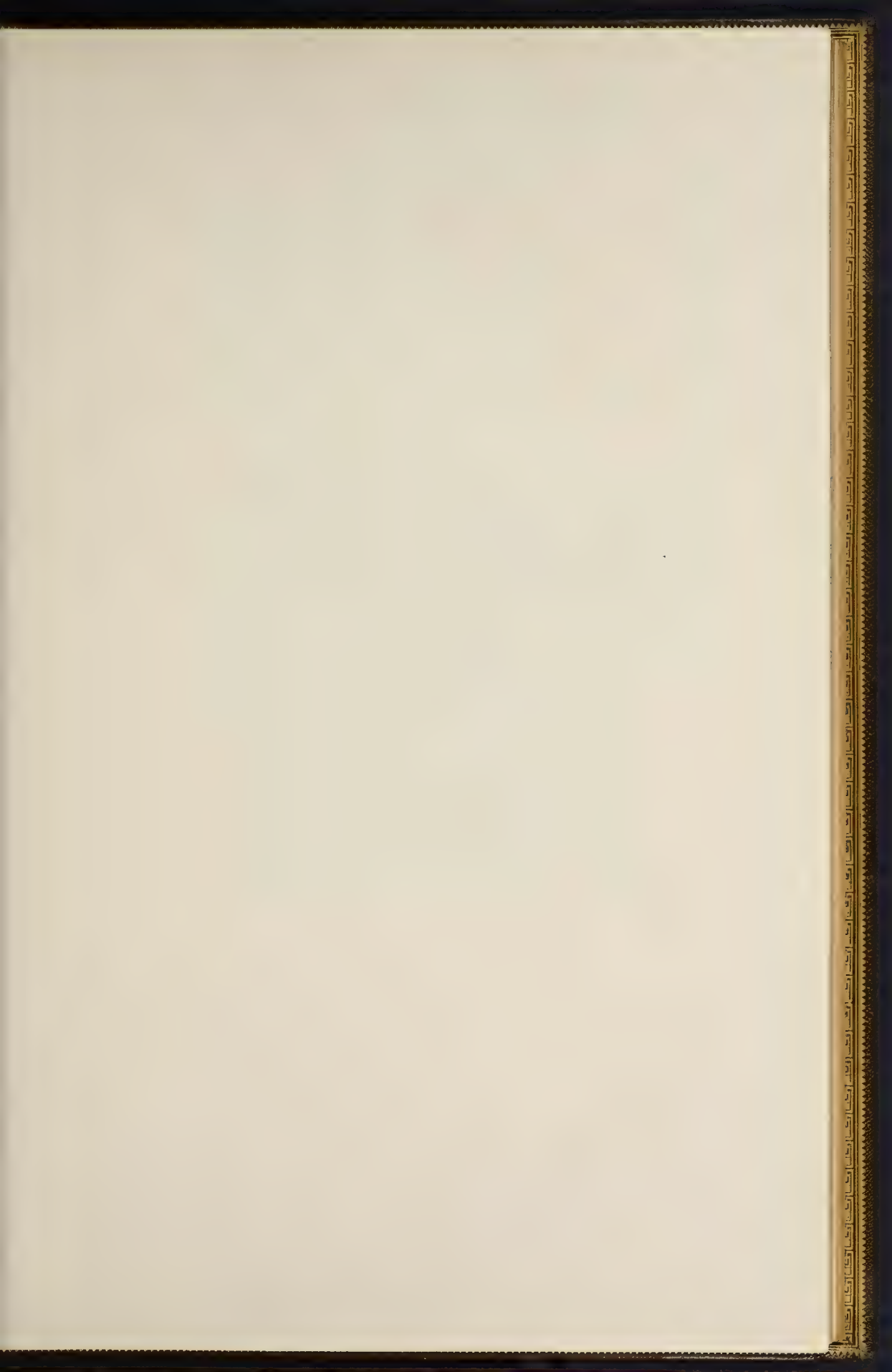


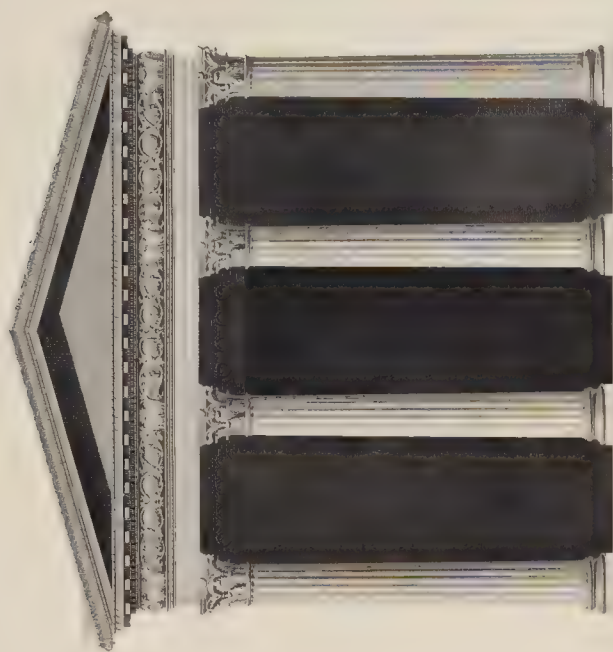




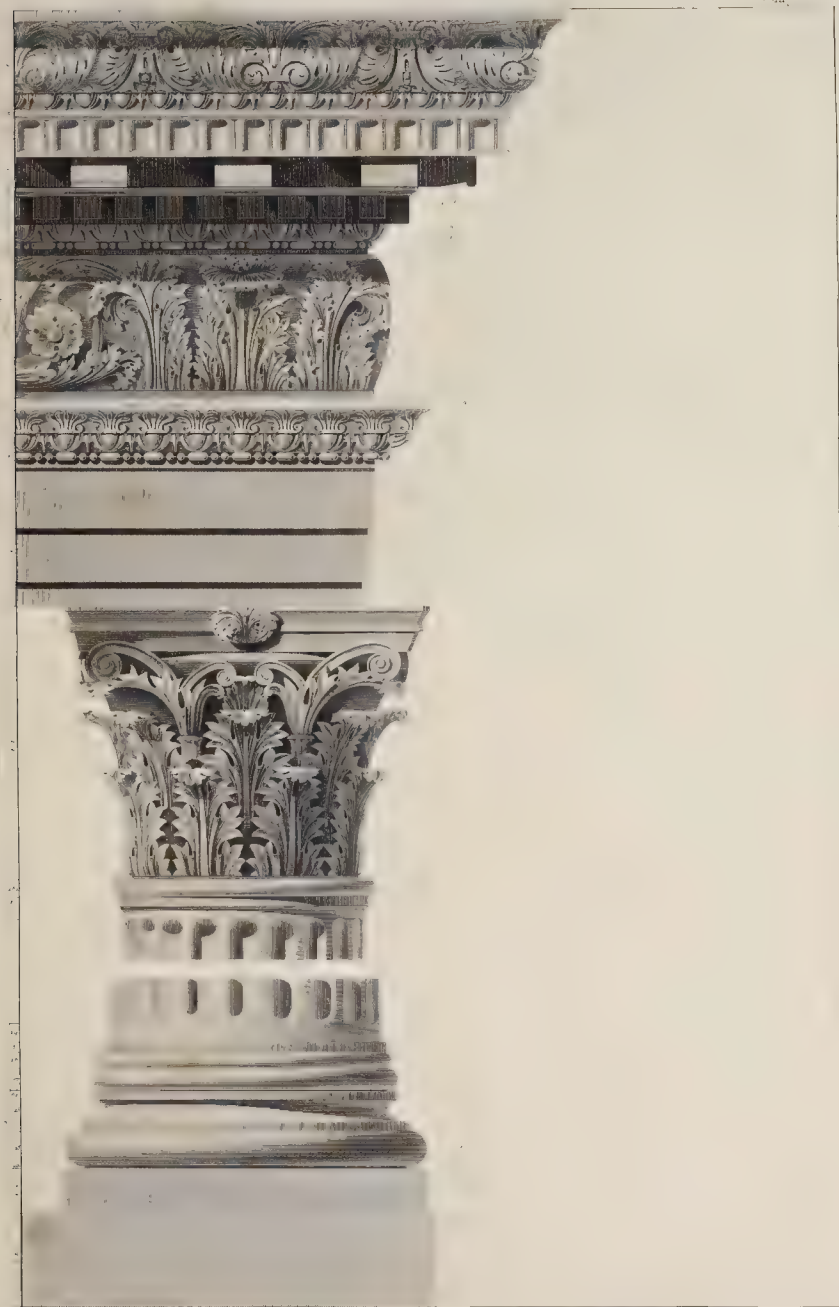


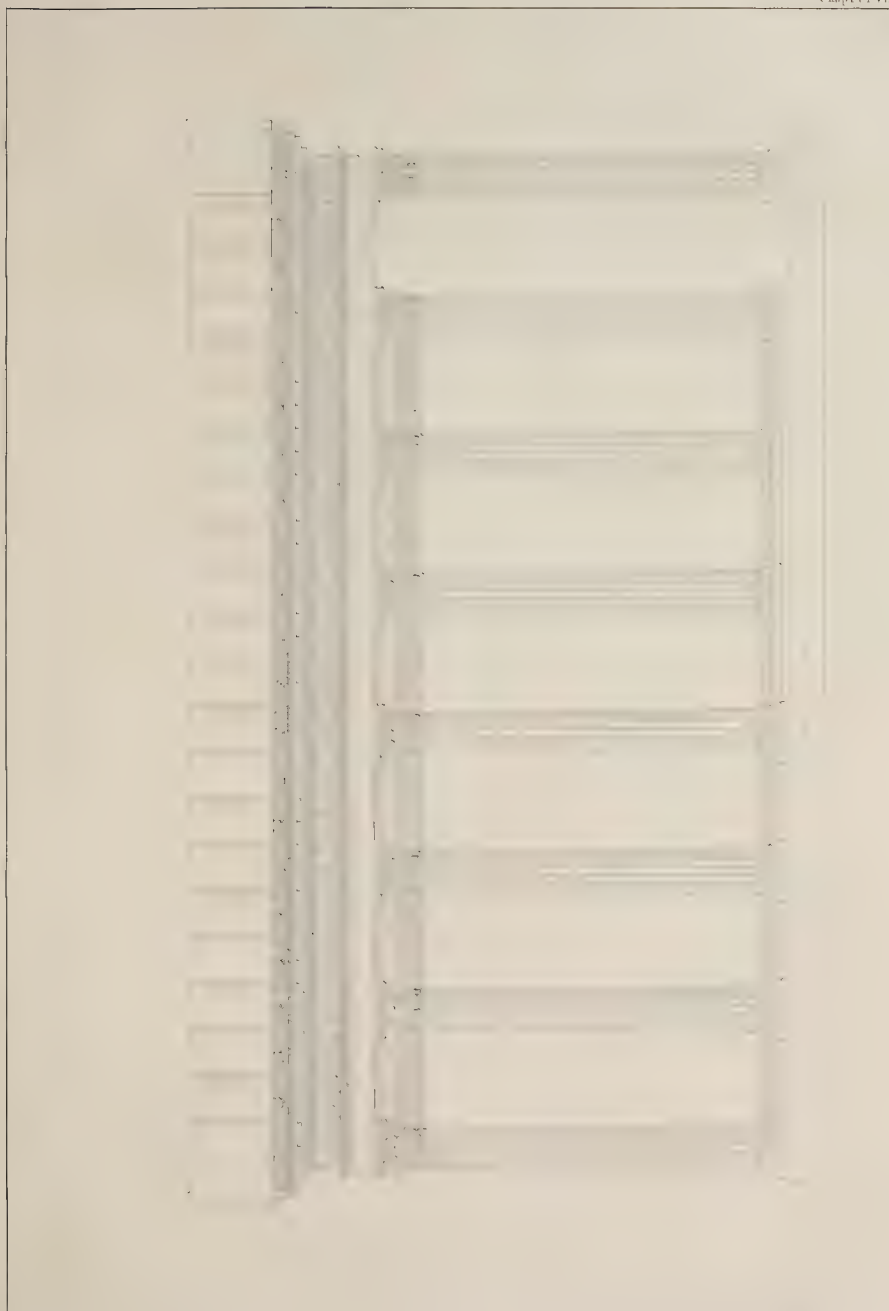




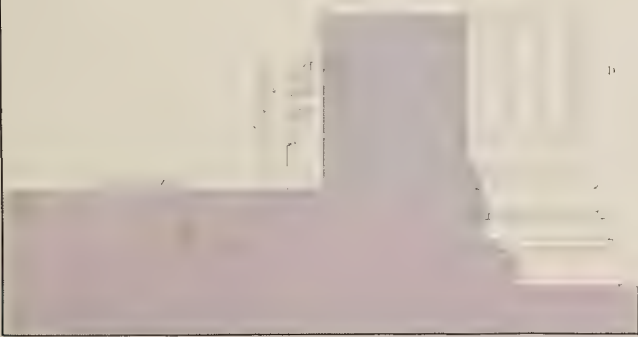


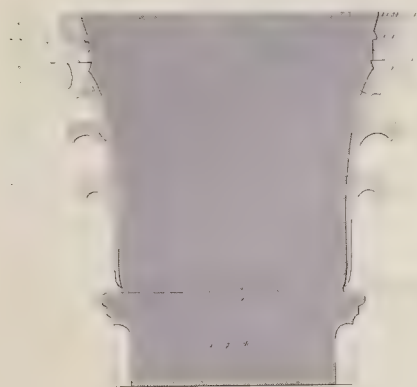
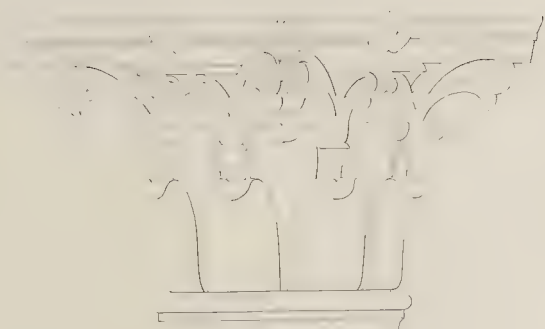


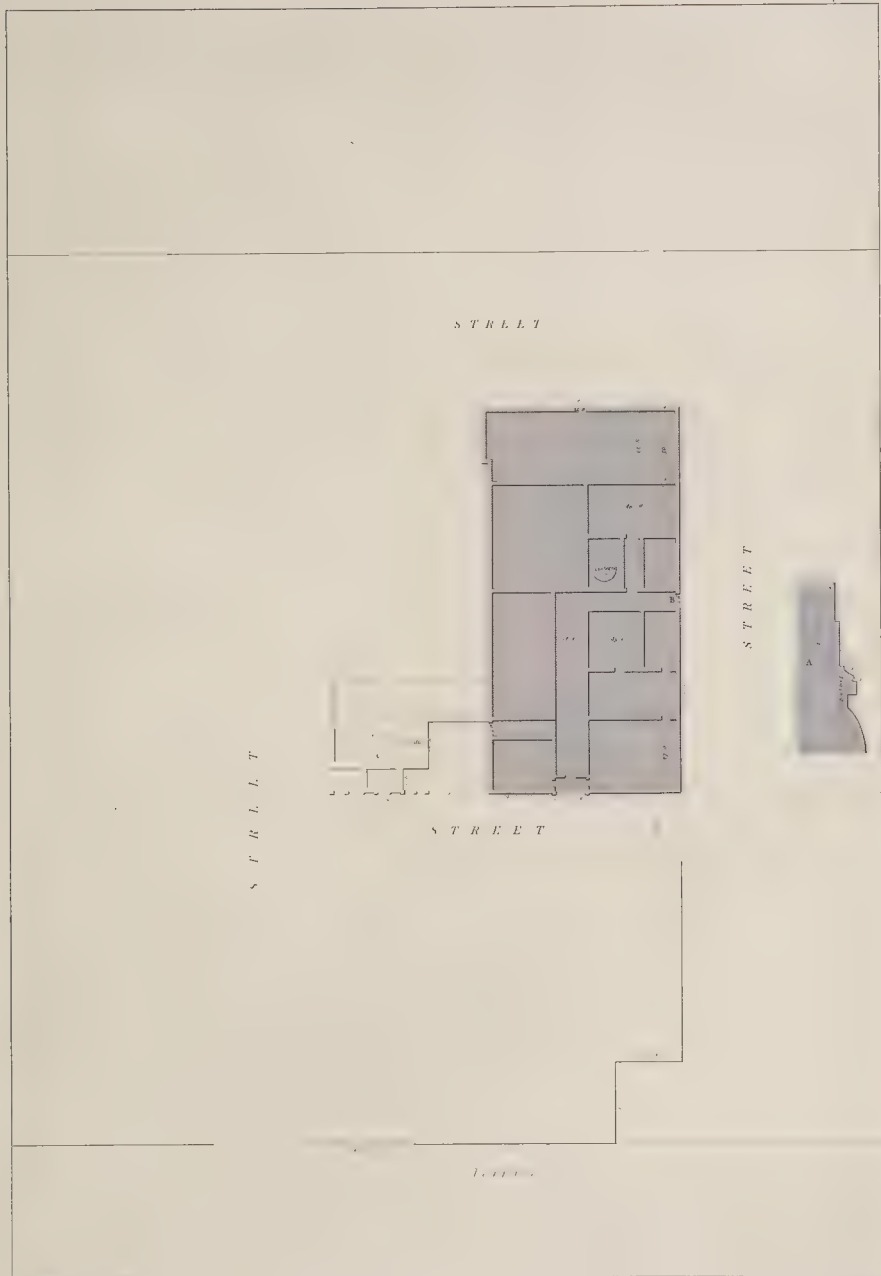


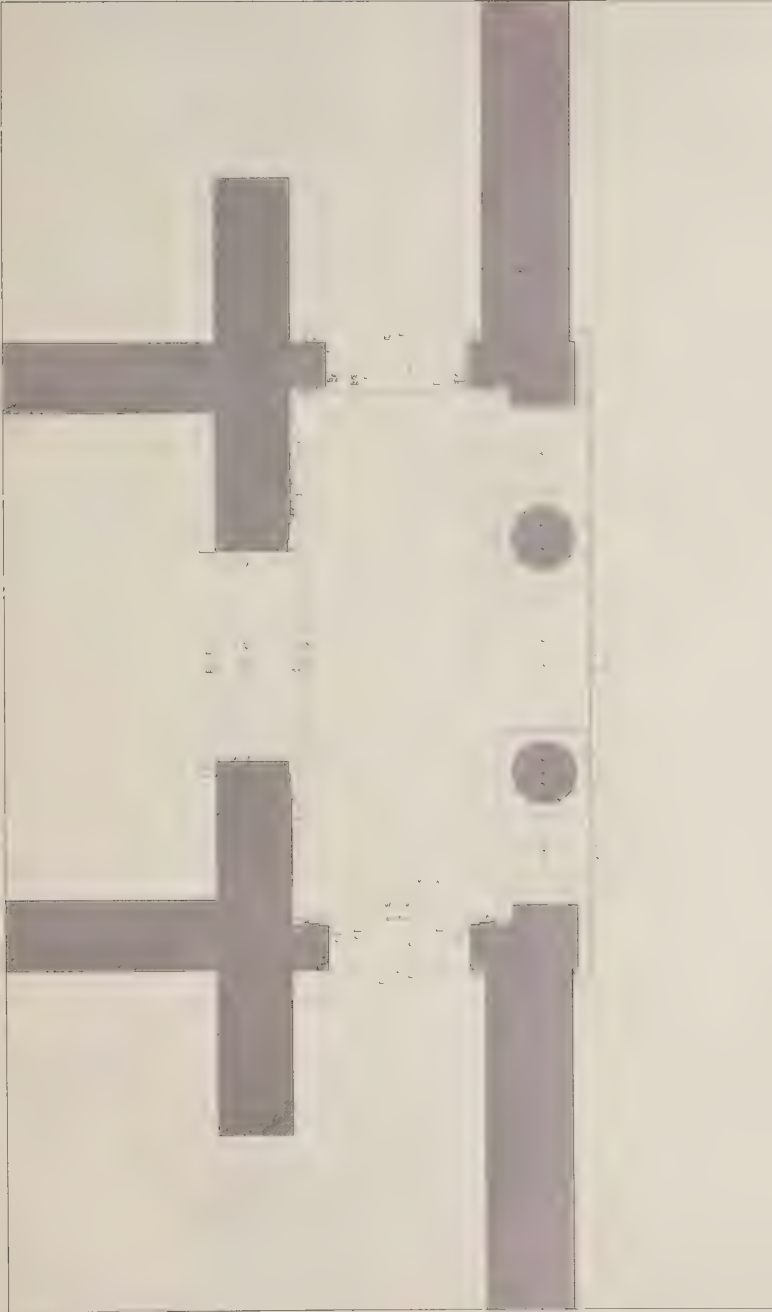


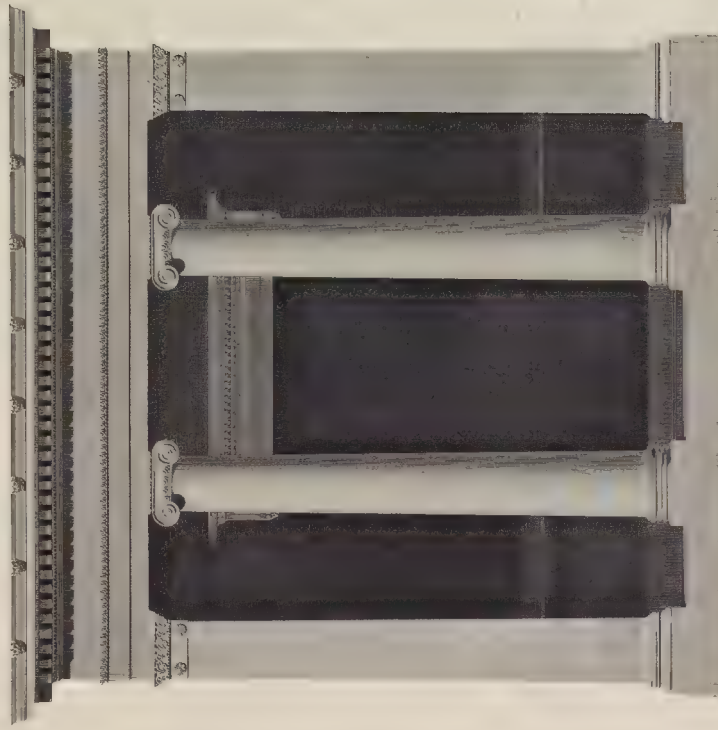


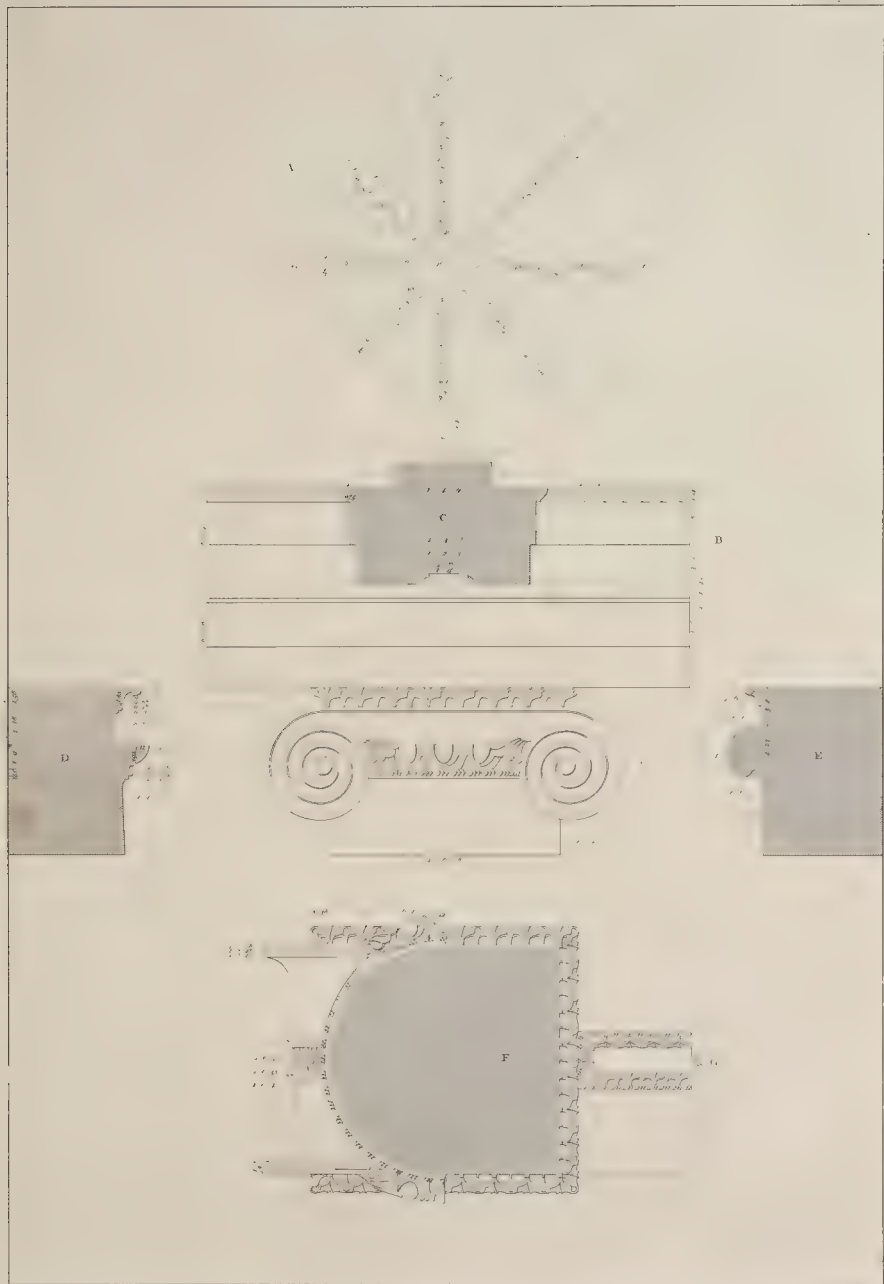


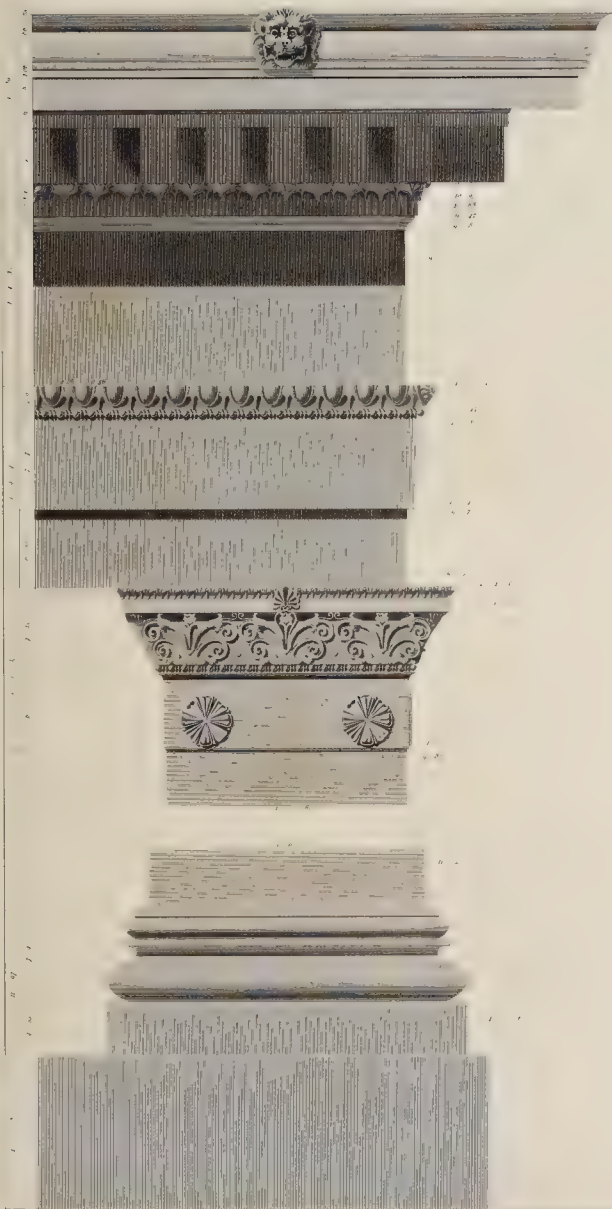






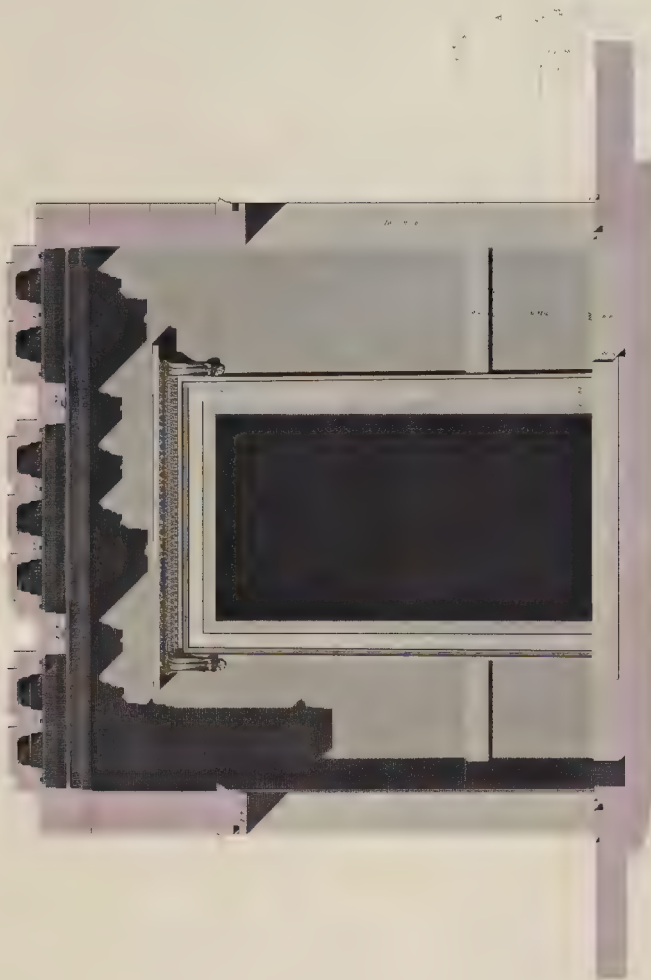








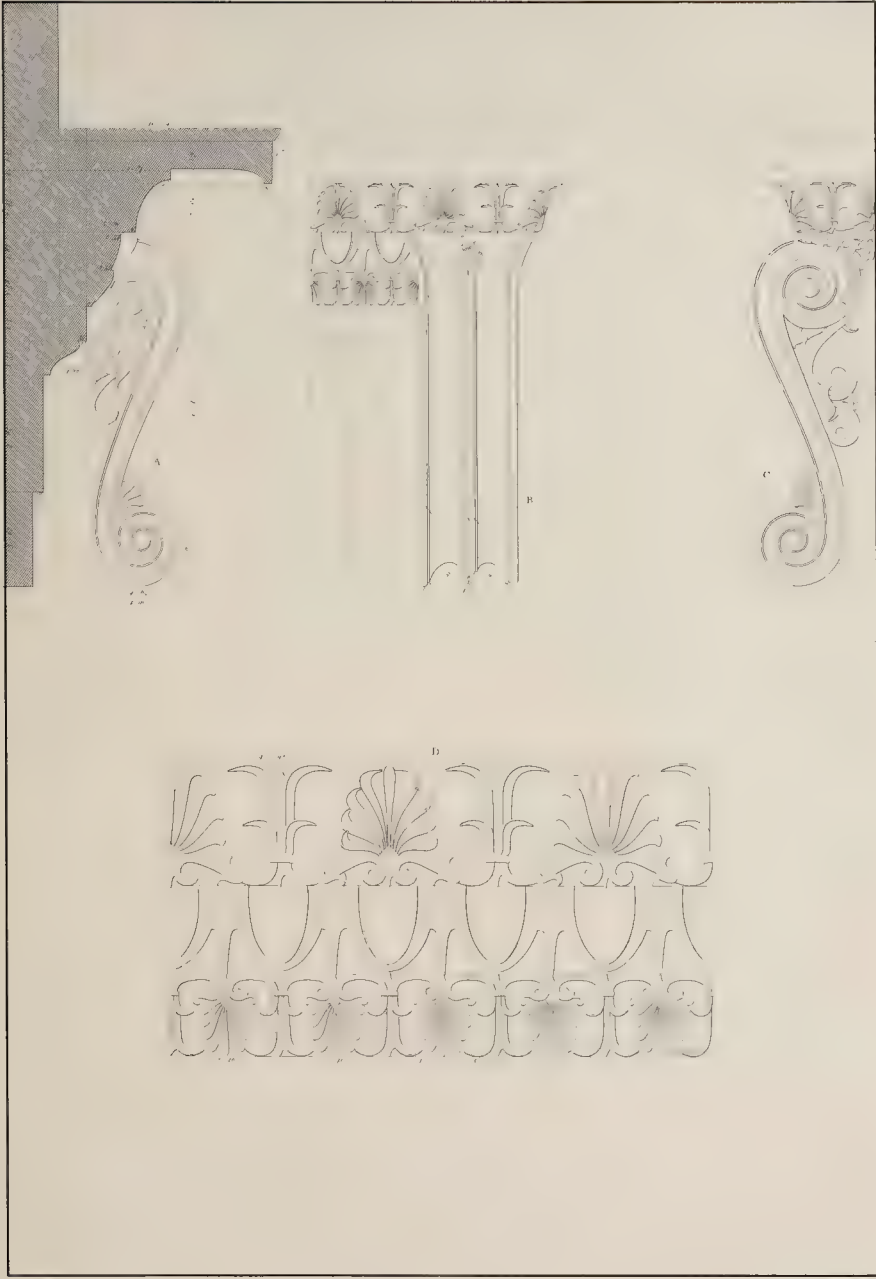


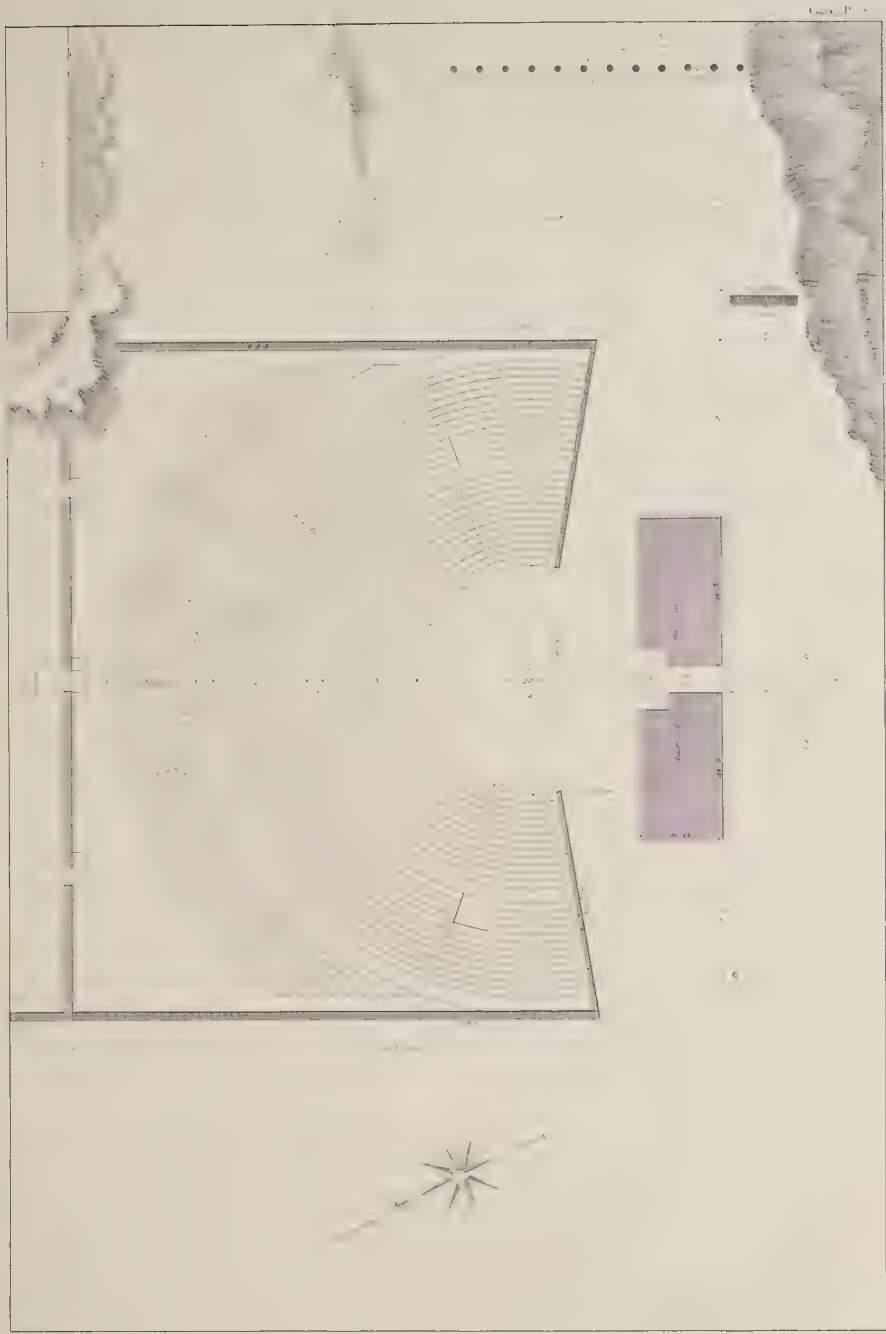




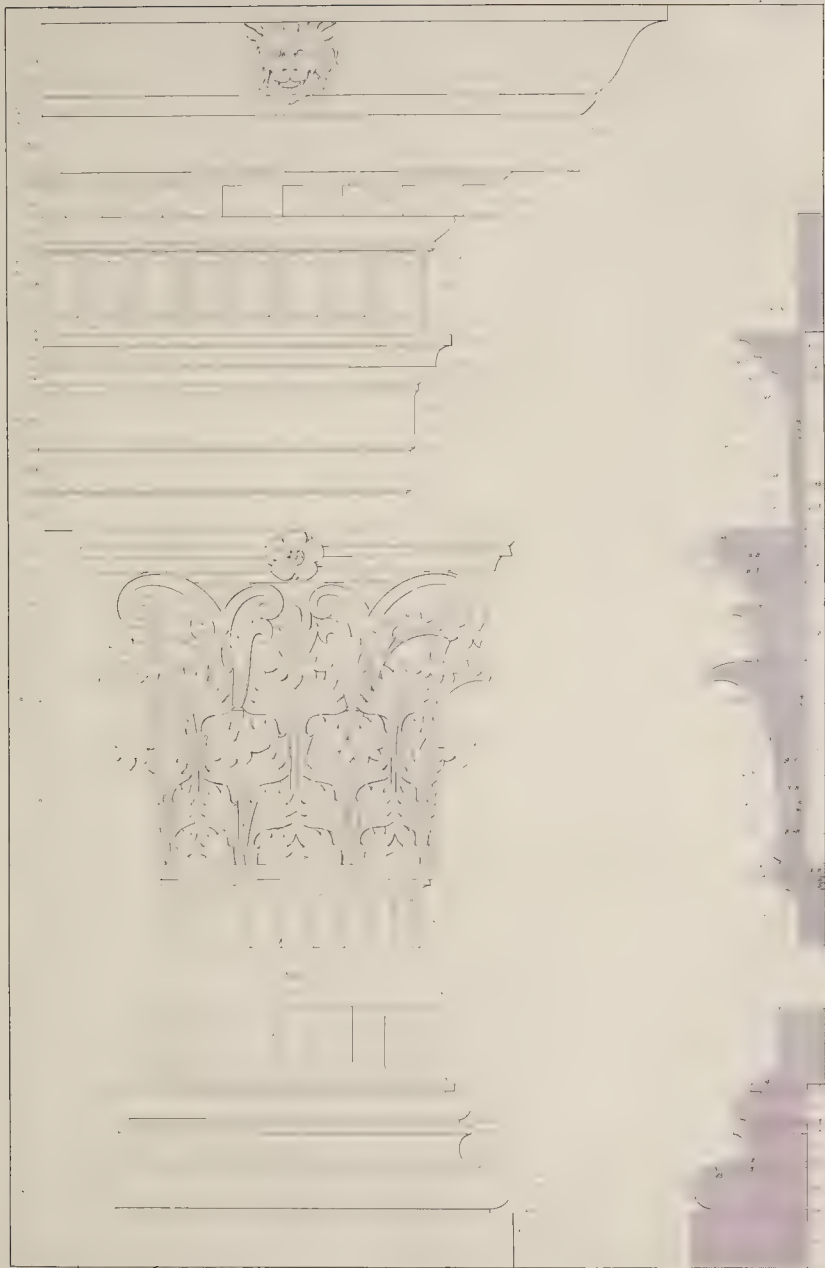
Detail of the corner

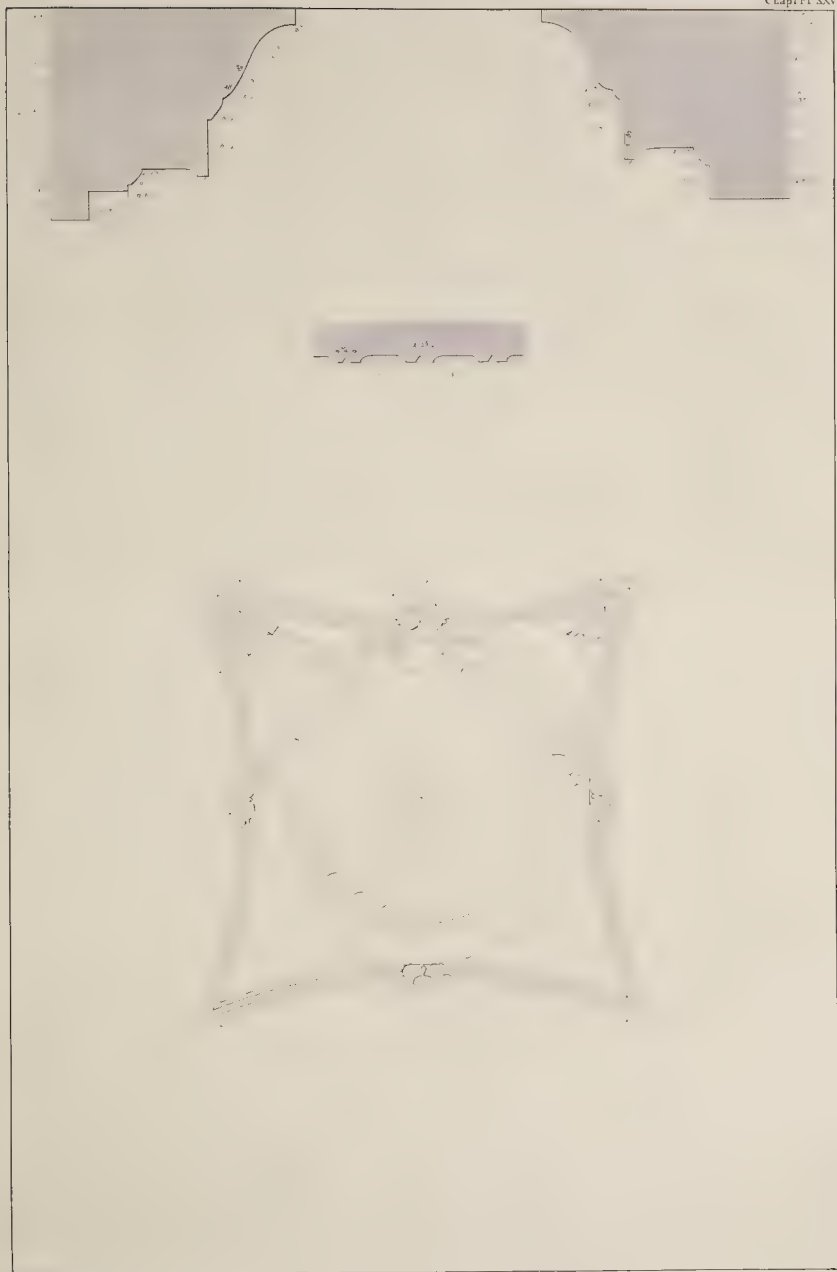


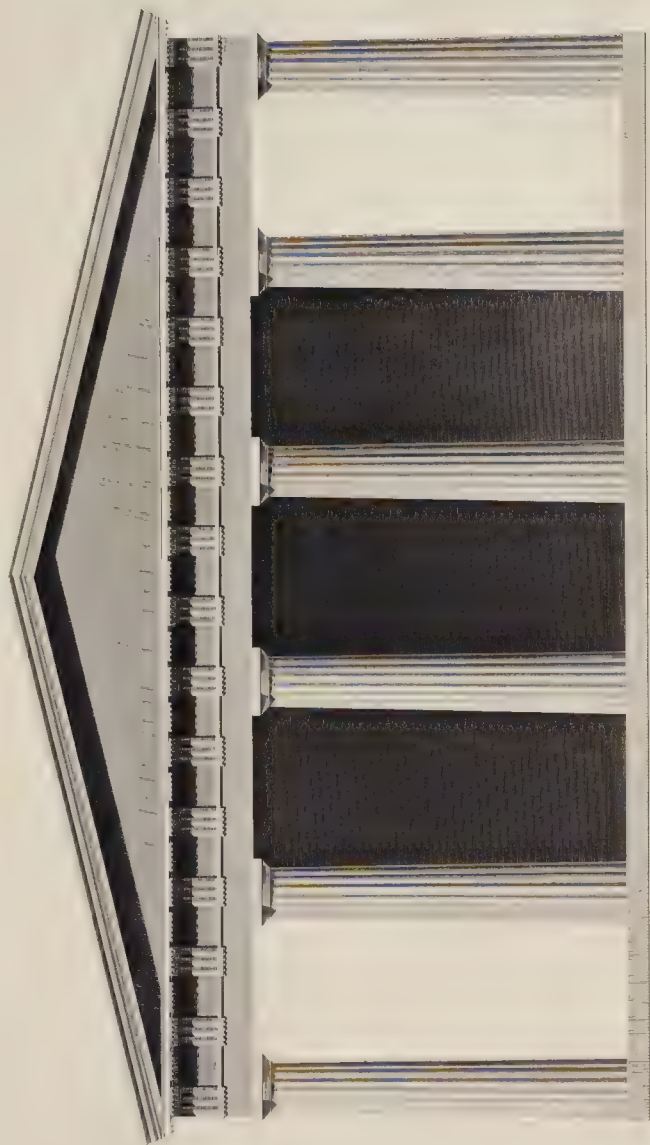








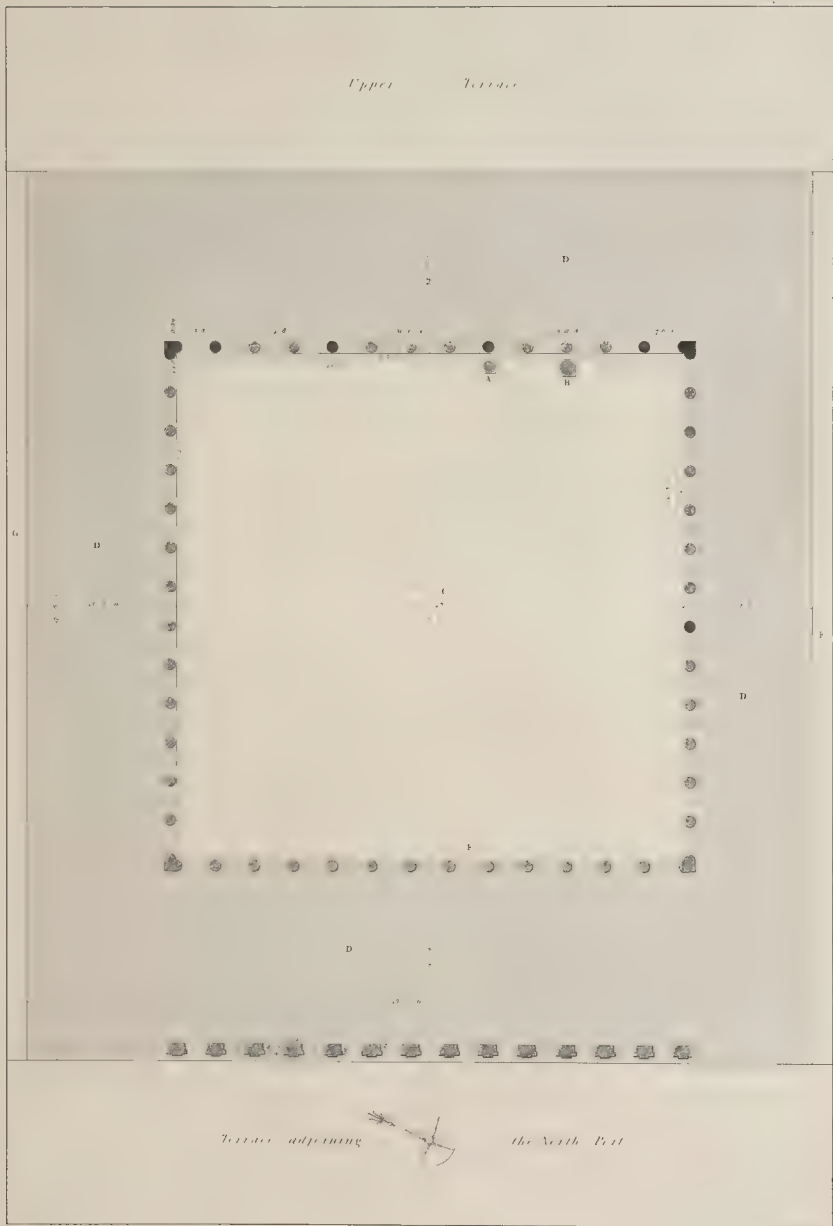


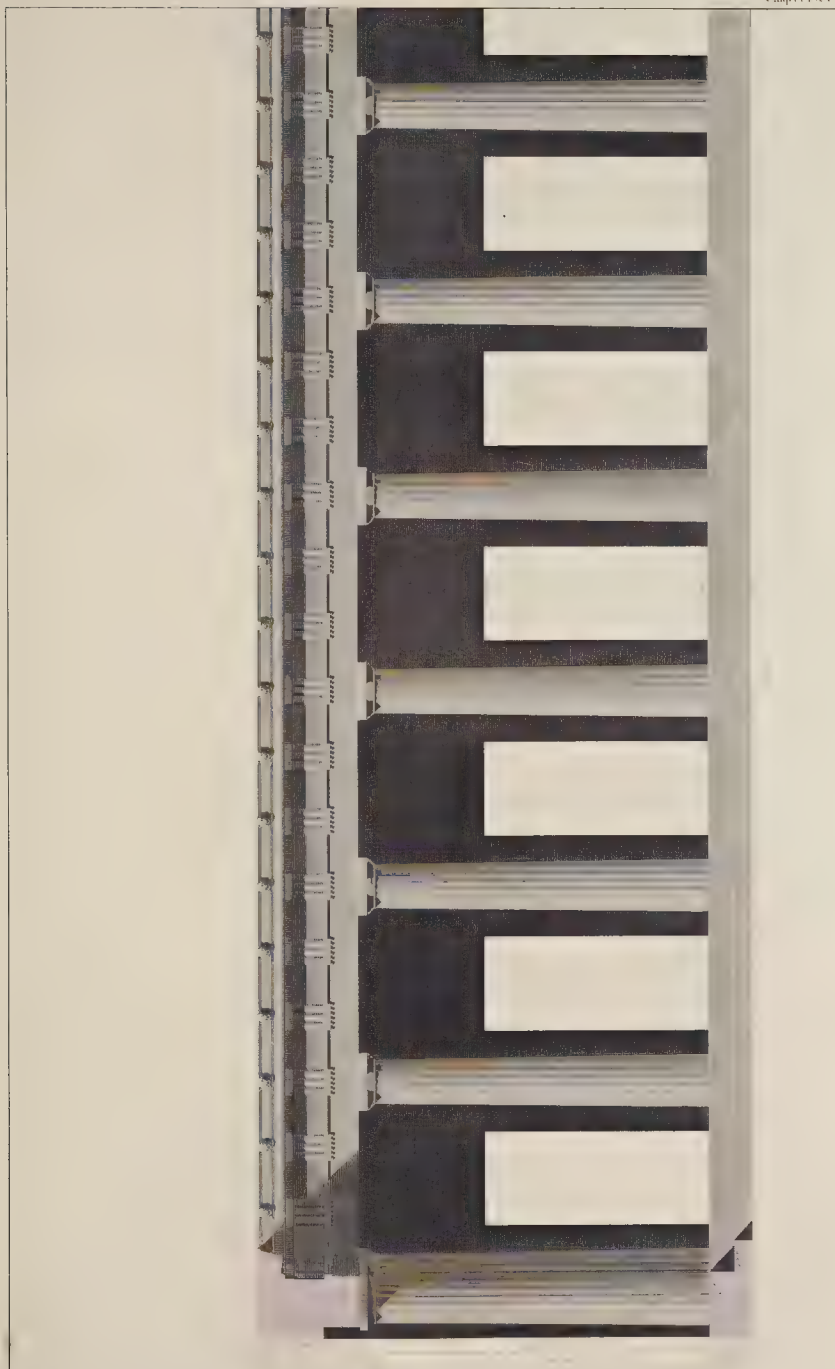




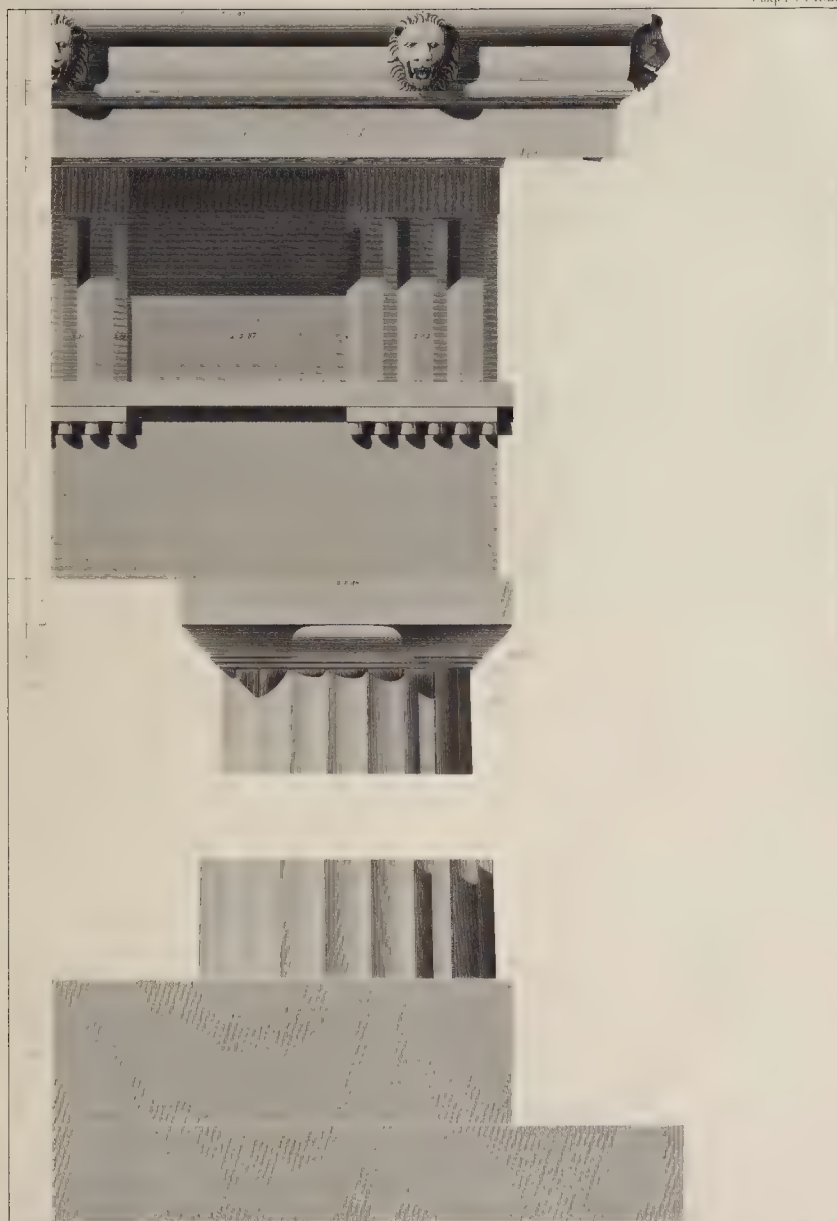


Upper Terrace

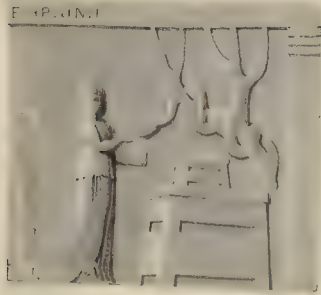












CHAPTER II.

APHRODISIAS.

THE river Mæander throughout the greatest extent of its course formed the boundary between Lydia and Caria. Several tributary streams descending from the more elevated districts of Caria flowed into the Mæander, between Antiocheia and Magnesia. Of these the names of Marsyas, Harpasus, and Corsymus have been preserved to us.* Towards the sources of this last river, and near the junction of a tributary named Timeles,† stood a city which having been founded by the Pelasgi-Leleges was thence called Lelegopolis. It was afterwards named Megalopolis, and received the name also of Ninoë from Ninus,‡ who is supposed to have lived in the thirteenth century B. C., and who according to Herodotus was the third in descent from Hercules father of Agron, the founder of the Heracleid dynasty in Lydia.§

The name of Ninoë gave way to that of Aphrodisias, in consequence of the celebrity and veneration, which the temple of Venus in this city had obtained. To this advantage and to the preservation of its municipal freedom,|| a favour derived from Augustus in return for the services,

* Herodot. V. 118; Liv. XXXVIII. 13. Κάραμος or Κάρονος is the name of a river on a coin of Aphrodisias. Mionnet, *Med. Ant.* III. p. 324; Sestini. *Cl. Gen.* p. 87. Probably therefore the names Mossinus and Orsinus which the MSS. of Pliny (V, 29) give as that of the river, which joins the Mæander at Antiocheia are both incorrect.

† Mionnet. *Sestini ibid.*—Boeckh *C. Ins. Gr.* No. 2752

‡ Stephan. in *Μεγάλη πολις*—Νινού. *Suidas* in *Νινού*.

§ Herodot. I. 7; J. Poll. *Onom.* IX. 12.

|| *Aphrodisienses liberi* Plin. *H. N.* V, 29.

which the people had rendered to Julius Cæsar and to himself, Aphrodisias was indebted for its rank among the Carian cities in the time of the Roman Empire; the scattered notices of history during this period are in accordance with existing remains, in shewing that Halicarnassus, Euromus, Mylasa, Stratoniceia, Alabanda, Antiocheia and Nysa, were the other chief towns of this province. Alabanda was the head of the conventus or provincial assembly,* and it was probably not until near the latter end of the fourth century, that Aphrodisias obtained the dignity of Metropolis of the Carians,† which at the same time, or soon afterwards, became the seat of the bishop, whose spiritual authority extended over all Caria. But none of the coins or inscriptions of the second and third centuries contain any allusion to this title so much desired by some of the Asiatic cities.

In the Nicene Council A. D. 325, at which Ammonius bishop of Aphrodisias represented the Christian province of Caria, the title "Metropolis" is not adjoined to the name of the city. It first occurs in a barbarous document of the reign of Theodosius II., found at Mylasa, the date of which is exactly a century later than the Nicene council. The city is there styled "the most illustrious Metropolis of Aphrodite."‡ A few years after Damascius, a pagan philosopher, calls it simply the city of Aphrodite, without the title of Metropolis,§ which was however about this time joined to the name Aphrodisias by the emperor Leo I.|| The same appellatives were employed by its bishops as late as the middle of the sixth century, when the bishop Severianus affixed his signature to the acts of the fifth general council at Constantinople.

The adherence on the part of the Christians to a name, which alluded to an impure idolatry, may have been an effect of the power and influence of the Platonic philosophers at Aphrodisias, or in deference to the ancient recollections and prejudices of the half converted Christians. In the middle of the seventh century those causes had ceased, and the name of Aphrodisias was finally changed for that of Stauropolis or the city of the Cross, which at the end of the ninth century numbered, as a metropolitan see, thirty suffragan bishoprics in its province,¶ and this still continued to be the ecclesiastical name of the place at the end of the thirteenth century.** The bishops, however, seem generally to have preferred the title of *ἐπαρχία* or province, and to have signed themselves bishops of Caria.†† Hence probably the modern name *Káira*, softened by the Turks into Ghéyreh, by which the village standing on the site of Aphrodisias is now known; for this appellation seems to be no other than the adjective or gentile feminine *Κάιρα*,‡‡ as annexed to *Μητρόπολις*.

* Plin. *ibid.*

† Hierocl. *Synecd.* p. 688.

‡ τῆς μητροπόλεως Ἀφροδίτης τῆς λαμπεράτης. Boeckh C. *Ins. Gr.* No. 2712.

§ Suid. in v. Ἀσκληπιόδοτος.—Phot. *Bibl. cod.* 242, p. 1050.

|| In *epist. ad Episc. Critonianum*.—*Act. Concil. IX.* p. 267, Labbe.

¶ Not. *Episc. Gr.* p. 355, Paris.

** Not. *Episc. Gr.* p. 401.

†† Lequien *Or. Christianus*.

‡‡ *Κάρ*, *Κάιρα*, was the proper gentile of Caria, though *Κάριος*, *Καρία*, were also used.—Stephan. in *Καρία*.

Ὅς ἔστι τις ῥιλιφάντα γυνὴ φοῖνικι μαῖνιν
Μρονίς, ἢ Κάιρα, παρθένω ἑμναι ἔπων.

Il. Δ. 141.

Οὔτοι δὲ οὐ γυναῖκες ἡγάγοντο ἐς τὴν ἀπαικίην, ἀλλὰ Κούρας ἔσχον,
τῶν ἐρόνισσαν τοὺς γονίους. Herodot. I.

In the same part of Caria stood Chrysaoris, a city of such importance that its name was applied occasionally to the whole of Caria.* It was afterwards named Idrias from Idreus son of Car, and sometimes Hecatesia from the worship of Hecate, whose principal temple, was at Lagina in the territory of Chrysaoris,† was situated near the sources of the Marsyas,‡ and was founded by the Lycians in the fourteenth century before the Christian era.§

After the Macedonian conquest, a colony of Macedonians occupied a neighbouring site, and founded a city named Stratoniceia, from Stratonice wife of Antiochus I. This city owed the importance, which it maintained to a late period of the Roman Empire, in great measure to the neighbouring temple of Jupiter Chrysaoreus, which was the seat of the Carian community both for sacred and civil affairs, and to Lagina of Stratoniceia, a dependency where an annual festival became a central point for the commerce of this part of Asia.|| Tauropolis and Plarasa were two other towns of Caria situated not far from Chrysaoris, if we may presume so much from the people of the three places having once formed a confederacy, as we learn from Apollodorus the historian of Caria.¶ In two inscriptions copied at Aphrodisias by Sherard, and published with a commentary by Chishull, we find evidence, that in the time of the Roman Triumvirate, Aphrodisias was designated as the city of the Plasenses and Aphrodisiensis,** and the same fact is confirmed by their coins. It would appear therefore that the people of Plarasa had migrated to Aphrodisias, and had become a part of the community, under condition, that the city should assume the double appellation just stated. But this inconvenient name seems not to have been long in use, as none of the imperial coins of Aphrodisias contain the name of Plarasa. There is some reason to believe that the Tauropolitæ followed the example of the Plasenses in removing to Aphrodisias. An inscription found at this place by Sherard, and which being preceded by the sign of the cross shews that it dates from Christian times, records the erection of a gate of the Metropolis of the Tauropolitæ.†† Hence it appears that the whole city was then named Tauropolis, though Tauropolis probably as well as Plarasa had previously been a portion of the city of Aphrodisias, and both of them originally independent towns occupying sites between Stratoniceia and Aphrodisias. The easy transmutation of Tauropolis into Staupolis, or the city of the Cross, may perhaps have suggested this last change of name which the city underwent.‡‡

* Epaphroditus ap. Stephan. in *Χρυσαιορί*. Pausan. *Eliac.* prior 21, 5.

† Strabo p. 660.—Stephan. in *Χρυσαιορί*, 'Ιδρία, 'Εκατεσία, Λαγίνα.

‡ Herodot. V, 118.

§ Apollonius ap. Stephan. in *Χρυσαιορί*. Chrysaor, from whom the name was derived, was the reputed son of Neptune and Medusa, and brother of the winged horse Pegasus, both of whom were produced from the neck of their mother, when her head was cut off by Bellerophon (Hesiod. Theog. 280). Whatever may have been the foundation of this favourite mythos of the Greeks, Bellerophon himself was no fictitious character, as we may infer from the extended notice which he received from Homer (Il. Z. 155 et seq.), from whom it appears that he lived only two generations before the Trojan war. It was, probably, after his exploits against the Solymi that he founded Chrysaoris. Schol. in Il. Z. 155, 200.—Mem.

de l'Acad. des Ins. VII, p. 83.—Raoul Rochette Col. Gr. II. p. 190.

|| Strabo p. 660.—Tacit Ann. III, 62.

¶ Stephan. in *Ταυρόπολιν*, Πλάρασα. Ταυροπολίταις συνμάχων και Πλαρασσιέσι έτι και Χρυσαιορίε έδ. Apollonius ap. Stephan. in *Χρυσαιορί*.

** ή πόλις ή Πλαρασιών και 'Αφροδισιόν.

†† Boeckh. C. Ins. Gr. No. 2746. J. Valentin Francke who has commented upon some of the inscriptions of Aphrodisias (Berlin, 1830) supposes that the word in this inscription may have been Staupolis, but neither our copy by Mr. Deering nor that of Sherard in the British Museum have any appearance favouring such a conjecture. Nor does the inscription seem to be of so late a date as that of the time when the name of Aphrodisias was superseded by that of Staupolis, which is first found in the acts of the 6th general council A. D. 680.

‡‡ In civil diplomacy the name Tauropolis was preserved

The learned world has long been in possession of two inscriptions of Aphrodisias, which have reference to the immunities and privileges enjoyed by the Aphrodisienses by favour of the Roman government. These documents were published by Chishull in his *Antiquitates Asiaticæ* in the year 1728, and since that time have served to illustrate every good edition of Tacitus.*

The following is a version of the words of Tacitus in the third book of his *Annals*: (c. 62) "Tiberius while confirming the imperial power in his own person still allowed the Senate to retain the phantom of its ancient jurisdiction; and sent the petitions of the provinces to be examined by that assembly. The privileges of sanctuary were increasing among the Greek cities, without measure or responsibility: slaves of the worst character thronged the temples to evade their servitude; debtors by the same means eluded their creditors, and even men suspected of capital offences were received into them. No authority was strong enough to check the seditious measures of a populace who protected the crimes of men as if they were the sacred institutions of the Gods. A decree was therefore issued, that the several cities should send deputies to Rome with the documents on which their pretensions were founded. Some of the cities, conscious of having usurped such privileges on false grounds, voluntarily gave them up: many others placed their reliance on the remote antiquity of their superstitious rites, and on their own deserts towards the Roman people. It was a great and glorious day when the Senate proceeded to examine the grants of their ancestors, the engagements of their allies, the decrees of kings who had held power before the time of the Roman authority, and the religious ordinances of the Gods themselves, with the full liberty as in former days of confirming what had been done, or of effecting such changes as they pleased.

"The Ephesians were the first to come forward, declaring, that Apollo and Diana were not, as was commonly believed, born in Delos; but that the river Cenchrius and the Ortygian Grove, where Latona had been delivered of those deities, were in the Ephesian territory; that the olive tree against which she had supported herself still subsisted; that the Grove had been hallowed by divine appointment; that Apollo himself, after he had slain the Cyclopes, had there retired from the wrath of Jove:—that Bacchus, victorious over the Amazons, here pardoned those who sought refuge as suppliants at the altar:—that the religious sanctity of the temple had been afterwards enlarged by Hercules when he conquered Lydia; that it had not been diminished, even under the dominion of the Persians; that after them the Macedonians, and subsequently we the Romans had equally preserved it.

"Next to these the Magnetes (of the Mæander) contended for the institutions given them by Lucius Scipio and Lucius Sylla, the former of whom after the defeat of Antiochus, and the latter

at a later age, as appears from the Themata of Constantine Porphyrogenitus I, 14.

* They are numbered 2375 Vol. II. p. 493 in the Corpus

Inscriptionum Græcarum of Boeckh, whose accompanying remarks are distinguished by his usual learning and judgment.

after that of Mithridates, had honoured their fidelity and valour by declaring that the asylum of Diana Leucophryne should be inviolable. Then the deputies from Aphrodisias and Stratoniceia cited a decree issued by the Dictator Cæsar in acknowledgment of their exertions in his cause, as well as a more recent decree of Augustus.* These cities had been especially applauded for having sustained the invasion of the Parthians, without any remission of their attachment to the Roman people. The city of Aphrodisias urged the sanctity of its temple of Venus; Stratoniceia of those of Jupiter and of Trivia [Hecate†]. The deputies of Hierocæsareia rested their claims on still higher ground, asserting that the temple of Diana Persica had been dedicated in their country by Cyrus the king, and citing the names of Perperna, Isauricus and many other commanders who had given the right of sanctuary, not only to the temple, but to a space of two thousand paces around it.‡ Next the Cyprians brought forward their claims for three temples, the most antient of which, sacred to Venus of Paphos, had been founded by Ærias, that of Venus of Amathus by Amathus the son of Ærias, and the temple of Jupiter at Salamis by Teucer, when he fled from the anger of his father Telamon.

“The deputies of other cities were also heard; but the Conscript Fathers wearied by their numbers and the pertinacity with which they contended, gave a commission to the Consuls to examine the claims, to obtain information as to the justice of each, and then again to refer the matter to the Senate. Of some cities not among those above named, the Consuls acknowledged the right of asylum, for example that of Æsculapius at Pergamus; the claims of others they pronounced to be involved in obscurity by the antiquity of their origin. Thus the Smyrnæi had pleaded an oracle of Apollo for the dedication of their temple to Venus Stratoniceis, and those of (the island of) Tenos had referred to a hymn, by which they had been ordered to sanctify the statue and temple of Neptune. Others rested their pretensions on more recent authority. The people of Sardes alleged a grant of Alexander, when he conquered Asia. Those of Miletus a similar privilege from king Darius. These claims were advanced in favor of the worship of Apollo or Diana;§ those of the Cretans for the sacred image of Divus Augustus. (Finally) the Senate passed decrees by which, while great honor was given to the gods, limits were prescribed to the privileges required, and the cities were enjoined to affix brazen tablets in their temples, as a sacred memorial, and to prevent Religion from being employed as a pretext for practices which were not permitted by the laws.”

The purport of the two inscriptions of Aphrodisias before mentioned is as follows :||

* Aphrodisienses posthac et Stratoniceenses dictatoris Cæsaris ob vetusta in partes merita et recens divi Augusti decretum attulere.

† For the importance attached by the people of Stratoniceia to their worship of Jupiter Chrysaoris and Hecate, see Chishull *Ant. Asiat.* p. 155.—Boeckh *C. Ins. Gr.* No. 2715.

‡ The Persici of Lydia still remained in the time of Pausanias, who witnessed in Hierocæsareia and Hypæpa a miraculous production of fire by the priests. Pausan. *Eliac.* pr. 27, 3.

§ Diana Coloene was particularly worshipped about this time at Sardes. Strabo p. 626; at Miletus, Apollo Didymæus.

|| For the restored text with every requisite explanation see Chishull *Ant. Asiat.* p. 152 and Boeckh *C. Ins. Gr.* No. 2737, who agree in supplying the important lacuna at the beginning of the second inscription from a similar decree preserved by Josephus (*Archæol.* XIV, 12, 5) and differ only in regard to the restoration of two or three of the minor deficiencies of the inscription.

" [Marcus Antonius imperator, consul] elect for the second [and third time] one of the Three appointed to administer the affairs of the republic, sends greeting to the archon, senate and people of the Plarasenses and Aphrodisienses, If you are in good health it is well: I am in health, together with the army. Solon son of Demetrius, your delegate, who has most carefully attended to the affairs of your State, has not only expressed his satisfaction at the arrangements which have been made, but has intreated us to send to you transcripts of the preliminary resolution made in your favor, as well as of the decree, of the oath, and of the law. In consequence, fully approving the conduct of Solon I have taken him more into my favor, and have made him one of my familiar acquaintance, I have given him a share of that affection to which he is entitled, and have thought him worthy of my esteem. I congratulate you on the possession of such a citizen. The copy of the beneficial acts passed in your favor is transcribed below, and I desire that you will enter them in your public documents."

" The letters of Cæsar (Γράμματα Καίσαρος) * * * ."—These two last words appear to have been the heading of a copy of the original letter of Julius Cæsar, which was followed probably by the *ἐπίκριμα* or confirmation by the Triumvirate of the decision contained in the letters of Cæsar. Both these documents are wanting. Then followed the *δύγμα* or decree of the Senate, which established the act of the Triumviri; of this the subjoined is a translation of all that remains: it was evidently followed by the two other documents mentioned in the letter of Antony, namely the *ὄρκιον* or oath of fidelity, taken by the Aphrodisienses, and the *νόμος* or law enacted by the Romans in their favour; these also are entirely lost.

" [The Consuls have reported, It is the pleasure of the Senate in respect to what Caius Cæsar adjudged for the Plarasenses and the Aphrodisienses that as to all their] rights and goods they shall be free; that the city of the Plarasenses and Aphrodisienses shall enjoy its own jurisdiction and [its own statutes,] that they shall give no bail, and that an avowal of these things with an order shall be made accordingly; moreover, that whatever rewards, honors, or benevolences, the Triumviri who were appointed to administer the public affairs have by their own private judgment granted or conferred, or shall grant or confer upon the Plarasenses and Aphrodisienses, shall be valid. It is the further pleasure of the Senate, that the people of the Plarasenses and Aphrodisienses shall possess freedom and immunity in all things, and in the same manner as any other state enjoying the best rights and laws, and which receives freedom and immunity from the Roman people as their friend and ally. The inclosure of the Goddess Aphrodite in the city of the Plarasenses and Aphrodisienses shall be held sacred by the same right, and by the same religious character, as that of the Ephesian Goddess in Ephesus; all within the sacred circuit, whether inclosure or other holy place, shall be an asylum.* And in order that the city and the

* [Τὸ δὲ] τίμειον θεῆς Ἀφροδίτης ἐν πόλει Πλαρασιῶν καὶ Ἀφροδισιῶν ἱερὸν [ἴστω] ἐν αὐτῇ δικαίῳ ταυτὶ τι διασφαλιστῆναι, ᾧ δικαίῳ καὶ ἡ πόλις [ἀστυνομία] τοῦ θεῆς Ἐφεσίου ἐστὶν ἐν Ἐφέσῳ· κίχλην τε ἐκείνου τοῦ ἱεροῦ εἴτε τίς τις ἄλλος ἱερός· τύπος ἀστυλὸς ἴστω.

Chishull restores the last lacuna by *ἱερός*, Boeckh by *ἄλλος*, but there is space enough for both these words. We learn from Strabo, (p. 641) that the boundaries of the asylum of Diana at Ephesus had been frequently changed, that

citizens of Plarasa and Aphrodisias may, as friends and to the extent of our power, possess, use, and enjoy the produce of their towns, villages [or farms], fortresses, boundaries, and revenues, they shall have the privilege of immunity in everything; nor shall they be liable on any pretence to pay [tribute] on them, nor be called upon for any contribution, but shall make use of them according to the authority vested in them by the present decree."

The *ἐπίγραμμα* of the Triumviri was made probably when Antony went to Asia to collect money for paying the promised largesses to the army; and we may conclude it to have been the act of Antony alone in the name of the Three. As Dion informs us that the acts of the Triumviri were confirmed by the Senate in the consulship of L. Marcius and C. Sabinus (v. c. 715), the *senatus consultum* may be attributed to that year; and the letter of Antony to a subsequent year of his Triumvirate. When we consider the imputation, under which Antony laboured, of making his possession of the official memoirs of Cæsar subservient to his own purposes of ambition or avarice, there is strong reason to suspect that the praise bestowed by him upon Solon, was the result of a sum of money, of which the Ambassador was the bearer from Aphrodisias.

Although we have no record of Aphrodisias having suffered from any of the earthquakes, which during the Roman empire destroyed some of the finest cities of Asia Minor, it is not very likely that it should have escaped those disastrous visitations; and it is possibly to their effects that some reparations are to be attributed, which are recorded in three of the inscriptions of Aphrodisias. The first of these inscribed over a gate in the ancient walls, mentions the erection of the gate by the governor (*ἡγεμῶν*) named Flavius Quintus Eros Monaxius, in the reign of Flavius Julius Constantius Augustus and Cæsar.* Monaxius is entitled ἀπὸ Κρητάρχων and the city *συγγενὴς Κρητῶν*, thus preserving the memory, at a very late period, of that ancient connexion between Caria and Crete, which is mentioned by Herodotus (I. 171) and alluded to by Strabo (p. 661, 652) and Pausanias (VII. 3, 4). It appears that Cretarch was an office or dignity at Aphrodisias, and that Monaxius derived honor by his descent from men who had held that office.

Over another gate is an inscription which was placed there by the senate and commons in honor of a governor (*ἡγεμῶν*) named Flavius Constantius who in addition to other works had also restored the city walls.† Immediately below this document is a record of the renewal of the gate of the illustrious Metropolis of the Tauropolis by Flavius Ampelius, then holding the dignities of Scholasticus and of father of the city.‡ This inscription dated in the 8th indiction, and preceded by the sign of the Cross, is obviously less ancient than the former, which seems to be nearly of the same date as the third, or that first mentioned.

Alexander the Great extended them to the distance of one stade from the temple, Mithridates a little further, and that Antonius doubled the distance. The ἄλλος τόπος ἑρὸς therefore refers probably to the space beyond the *τέμενος* of

Venus, which had been added by Antonius to the asylum.

* Boeckh C. Ins. Gr. No. 2744.

† Boeckh C. Ins. Gr. No. 2745.

‡ Boeckh C. Ins. Gr. No. 2746.

If the repairs recorded in these documents were required in consequence of an earthquake, it was probably that which occurred A. D. 358, about three years before the death of the emperor Constantius, and which was peculiarly destructive in Asia Minor.* In this case the Cæsar whose name is deficient in the inscription of the western gate was Julian, who obtained that dignity in 355, the year following that in which his brother Gallus the former Cæsar had been put to death by his cousin the emperor. And thus the date of that inscription would be in the interval between the earthquake, and the death of Constantius in November 361; for although Julian was proclaimed Augustus at Paris in April 360, he was doubtless never acknowledged as such in the eastern provinces, whilst they remained subject to Constantius. The erasure of the name of Julian may then be attributed to the hatred of the Christians.

But the ancient walls were probably often repaired after that time, as among the materials of the fabric are many honorary inscriptions, both civil and sepulchral, which could hardly have been applied to such a purpose, until a later period than the fourth century.

Aphrodisias under the Roman emperors, as well as at the commencement of the Byzantine empire, was one of the most enlightened cities of Asia. The branches of knowledge chiefly cultivated in those times were medicine, music, rhetoric and philosophy; and the same professor was often eminent in more than one of them. But in Asia the philosophy of the Academic and Peripatetic schools was soon infected by the astrology and divination of Egypt, until it degenerated into the frauds or absurdities of the later Platonists, which at length corrupted Christianity itself.

The earliest writer of whom we have any notice is Apollonius. The loss of his works, as well from their subject as their time, is more to be regretted than those of any other Aphrodisian. He was author of a history or description of Caria, entitled *Καριὰ* in not less than eighteen books, of remarks on Tralles, and on Orpheus and his mysteries.† It is supposed that some coins, bearing on the obverse, heads of Augustus or of Livia, and on the reverse a temple containing a statue of Venus holding a mirror, with the legend *Ἀπολλώνιος οὐκ Ἀφροδισιάς*, refer to this Apollonius the historian, who according to Suidas was also the high-priest of Aphrodisias.‡

Of the distinguished men of Aphrodisias, Alexander enjoyed the highest estimation among his contemporaries and immediate successors. He taught the Aristotelian philosophy at Athens about the year 205 of the Christian era maintaining the existence of one supreme being, the eternal parent of all things, but denying the immortality of the soul of man, or its separability from the human body. His followers distinguished him by the title of *ὁ ἐξηγητής*, or the expounder. His reputation was so great and lasting, that some of his commentaries on Aristotle were among the Greek works translated by the Arabs, among whom the name of Skender el Afrôdisy was held

* Ammian. Marcell. XVII, 7.

† Suid. in. *Ἀπολλώνιος Ἀφροδισιάς*.

‡ Haym, *Tesoro Brit.* II, tab. 1, n. 2. Millingen, *Sylloge of anc. uned. coins*, p. 71.

in great esteem. Several of his extant works have been published also in the original Greek, or in a Latin translation.*

Adrastus of Aphrodisias was a peripatetic philosopher who wrote on the works and philosophy of Aristotle, and on music. He is quoted by Galen, Achilles Tatius, and Simplicius. A treatise on Harmony by this author, with figures, exists in MS. in one or more of the libraries of Italy.† Adrastus was a name common in some of the leading families of Aphrodisias, all of which were probably in some degree allied.‡

Xenocrates of Aphrodisias cultivated medicine and natural history, and wrote on the habits and diseases of animals. He is cited by Artemidorus of Ephesus commonly called the Daldian,§ whose work on the interpretation of dreams was written in the latter part of the second century.||

Eustephius of Aphrodisias was a sophist and writer of declamations (*μελέται*), settled at Adrotta a maritime town of Lydia, which was celebrated for a temple of Æsculapius,¶ a favourite deity of the Platonists.

But an extant work of another writer of this city, from its being of the kind most adapted to the generality of readers, has rendered the author's name better known than that of any of his fellow-citizens. "The amatory narrative of Chæreas and Callirhoe" was written by Chariton of Aphrodisias, who is supposed to have flourished about the year 400. Some critics have imagined that the introductory paragraph** to this work is to be taken as a part of the romance, and that Chariton of Aphrodisias was a fictitious name adapted to the nature of the subject. The inscriptions of Aphrodisias however shew that there was an eminent physician of this city called Chariton,†† and the name probably was not uncommon in some of its noble families; that of Chæreas also the hero of Chariton's novel is twice found among those of the citizens of Aphrodisias;‡‡ the author therefore may have chosen from the local names one that was etymologically adapted to his subject.

If Chariton was a real native and citizen of Aphrodisias, we cannot doubt that so also was the rhetorician Athenagoras by whom Chariton was employed as secretary, and probably Ammianus likewise, a writer of epigrams, one of which is a sarcastic tetrastichon on the rhetor Athenagoras.§§

* See an account of the works of Alexander of Aphrodisias in Fabricii Bibliotheca Græca, Vol. V. p. 650, Ed. Harles.

† Fabric. Bibl. Gr. V. p. 458, 653.

‡ Boeckh C. Ins. Gr. Nos. 2743, 2752, 2767, 2770, 2771, 2786, 2814, 2824, 2825, 2850. The inscriptions of Aphrodisias serve more than any other, extant, to shew the local prevalence of particular names.

§ Daldis was a city of Lydia and the native place of the mother of Artemidorus.

|| Artemid. Onirocr. IV, 21.

¶ Suid. in Εὐστράτιος.—Stephan. in Ἀδρόττα.—Marin. vita Procli. c. 32.

** Χαρίτων Ἀφροδισιεύς Ἀθηναγάρου τοῦ ῥήτορος ἱστορικὴ πᾶθος ἐρωτικὴν ἐν Σπύρρακούσῃ διηγήσασθαι. Chariton l. i.

†† Boeckh C. Ins. Gr. No. 2846. He may very probably have been a descendant of the physician Chariton mentioned by Galen, and of the same family also as the author of the romance.

‡‡ Boeckh C. Ins. Gr. No. 2793, 2833.

§§ Ammian. Ep. I. Anthol. II. p. 385.—(III. p. 94, Jacobs.)

Possibly an epigram of the same poet on a place named Metropolis was directed against Aphrodisias* itself, which although it received not long before the time of Chariton that title of dignity, would seem from the evidence of its coins and numerous inscriptions to have flourished chiefly in the second and third centuries. The epigram evidently relates to a place which had recently obtained the title of Metropolis, and if Ammianus was a pagan, and the title had chiefly served to give importance to the church, his satire may have been sharpened by religious envy. In two other epigrams of the same author, VIII, and XVIII, allusions occur to Stratoniceia and Mastaura, both places near Aphrodisias, and we find that the names of Ammias, Ammia, and Ammianus as well as that of Athenagoras were common in this city.† These circumstances, therefore, concur in leading to the belief that Ammianus the epigrammatist was of Aphrodisias.

Asclepiodotus a celebrated Platonic philosopher, and professor of medicine and music, though an Egyptian of Alexandria, was a citizen and resident of Aphrodisias about the middle of the fifth century: he was a disciple of Proclus, and the master of Damascius and Heraiscus, as we learn from an anecdote concerning him related by Photius in his extracts from the life of Isidorus by Damascius,‡ and which gives an example of the fraud or superstition practised by the philosophers of that time. Asclepiodotus and Heraiscus when bathing in the Mæander were nearly drowned, but by some miraculous interposition they were suddenly thrown upon the shore and saved. They then returned to the house of Asclepiodotus at Aphrodisias, and arrived there in the evening, when Heraiscus saw the full moon rise, though it was not at the time in that phase.§ The veneration and gratitude of the people at Aphrodisias towards Asclepiodotus are recorded in two epigrams, one of which appears to have been affixed to a Tholus erected by him, the other to his figure in relief upon the same building.¶

Many other citizens of Aphrodisias are designated in its monumental records by their professions, or by the offices either sacred or civil which they held in the state. We find in them the names of four sophists,¶ of two rhetoricians, one of whom was also a sophist,** of two physicians

* "Ἐστὶ μετρόπολις πρώτη πόλις, εἰσα λεγέσθην

Μετρόπολις μὴ ὄν, ἥντις μὴδὲ πόλις.—Ammian. ep. 7. Jacobs the editor of the Anthologia has supposed Ammianus to have flourished in the reigns of Trajan and Hadrian, or near three centuries before the time of Chariton, founding his argument upon the supposed era of some persons named in the epigrams of Ammianus (Anthol. XIII. p. 840, 912). But as Ammianus was a close imitator of Lucilius who lived in the reign of Nero, and who was a severe satyrst of the grammarians as Ammianus was of the kindred tribe of rhetoricians, some of the performances of Lucilius may easily have found a place among those attributed to Ammianus. The fourth epigram ascribed to Ammianus, which is on the rhetor Flaccus, could hardly have been the production of Ammianus, even if he had written in the reign of Trajan, unless this Flaccus was a different person from the rhetor Ammianus Flaccus sa-

tirised by Lucilius.

† Boeckh C. Ins. Gr. Nos. 2745, 2774, 2782, 2783, 2787, 2788.

‡ Phot. Bibl. cod. 242 p. 1050. Suid. in Ἀσκληπιάδοτος.

§ The worship of the Sun and Moon by the Platonic philosophers of this period is known from Apuleius de deo Socr. and from Marinus in the life of Proclus c. II, 19.

¶ The latter is printed in the Anthologia from a MS. of the Vatican, and has served to restore the imperfections of the copy made by Sherard from the marble. They still differ however in a word of the last line, which on the copy from the marble is ἔκδοσις, and in the Anthologia κοίλον. Ἐπεγρ. ἀδισ. 374.

¶ Boeckh C. Ins. Gr. Nos. 2785, 2798, 2812, 2845.

** Boeckh C. Ins. Gr. No. 2797. In an inedited inscription copied by Mr. Deering we find a person described as τὸν ῥήτορα καὶ σοφιστὴν, ἀρχιερέα &c.

one distinguished as ἀρχίατρος,* of a singer to the cithara, who had gained numerous prizes, and was honoured with a statue,† and of a sculptor who was also a high priest.‡

We learn also from the inscriptions of Aphrodisias, that the public acts of the city were promulgated in the name of the council and people, (ἡ βουλὴ καὶ ὁ δῆμος,) and sometimes in that of a college of elders (ἡ γερουσία). The chief civil magistrates were the archons headed by a πρῶτος or πρωτόλογος ἀρχων. There was a scribe of the people (γραμματεὺς τοῦ δήμου) and a ταμίς or ἀργυροταμίς in charge of the public treasury: each temple had also its treasury (ταμίειον.) At the head of the sacred college (ἱερὰ σύγκλητος) of which the ἱερὰ βουλὴ seems to have been the administrative body,§ was the high priest (ἀρχιερεὺς) next in importance to whom were the priests of Venus and of Bacchus, who generally held their offices for life, and often together with the high priesthood. It is uncertain whether the high priest of the emperor (τοῦ αὐτοκράτορος) was a different officer from the high priest of the city or the same. The wife of the high priest was styled high priestess (ἀρχιέρεια), but on one occasion we find the unmarried daughter of a high priest decorated with that title.|| The affairs of the temple of Venus were administered by a priest, a chief warden (ἀρχιμενέποιος) and by five or more subordinates termed νεωκόμοι, officers analogous probably to the νεωκόροι of other Greek cities.

Various citizens are described as priests or priestesses of Hecate without the walls (πρόπλευς τῆς Ἑκάτης), of Juno (Ἥρας), of Victory (Νίκης), of the Augusti (τῶν Σεβαστῶν), of the emperor Claudius, of the god Titus (θεοῦ Τίτου), of the god Nerva (θεοῦ Νέρβα), and of Julia Domna, styled the New Ceres (Ἰουλίαν νέαν Δήμητρος).

We find mention made also of other public buildings, namely of the sacred inclosure of Proserpine (τὸ τέμενος τῆς Κόρης), of the theatre (τὸ θέατρον), which still in part exists, of the Diogenian gymnasium (τὸ Διογενιανὸν γυμνάσιον),¶ of the summer Olympian bath (τὸ θερινὸν Ὀλύμπιον λουτρὸν),

* Boeckh C. Ins. Gr. Nos. 2846, 2847. The Archiatrus was probably a public officer of the city, as we find in an inscription of Labranda near Mylasa, Menecrates described as ἀρχίατρος τῆς πόλεως, Boeckh C. Ins. Gr. No. 2714.

† His name was Marcus Valerius Epaphroditus, and he is described as κitharῳδὸς ἱερωνίκης πλειστονίκης παράδου, Boeckh C. Ins. Gr. No. 2813.—Several of the magistrates' names found on the coins of Aphrodisias (see Sestini Cl. Gen. p. 87, Mionnet III. p. 122 et seqq.) naturally occur also in its inscriptions, for example those of Menippus, Artemidorus, Apollonius, Myon, Zenon, Hypsicles, Adrastus, Zelus, Julianus. In some instances the coins and inscriptions relate probably to the same individual. Thus the name of Hypsicles son of Adrastus is on a coin of the joint people of Parasa and Aphrodisias, and, in the inscription Boeckh C. Ins. Gr. No. 2752, Hypsicles son of Adrastus dedicates an epistylum adorned with sculpture to the people. On coins of the Aphrodisienses with the head of M. Aurelius the name of Tiberius Zelus occurs as first archon, and that of Tiberius Claudius Zelus as priest. In the inscription Boeckh C. Ins. Gr. No. 2845 Claudius Aurelius is described as ἀρχιερεὺς, σοφίστης, κτίστης

τῶν μεγίστων ἔργων ἐν τῇ πόλει. Zeno is named as first archon, both on an autonomous coin of Aphrodisias, and in the inscription Boeckh C. Ins. Gr. No. 2837.

‡ Φλ. Ζήνων Ἀρχιερεὺς εὐάσματος Ἀφροδισιεύς ἐτοίου. This inscription was copied at Rome by Donius from the pedestal of a statue of which there remained only the legs with part of a tree. Don. Ins. Ant. IV, 13. In the preceding note we have seen that Zeno was an illustrious name at Aphrodisias, and we find another high priest of the name Claudius Zeno on an autonomous coin of Aphrodisias. (Mionnet III. p. 325.)

§ The words εἴμας, ἱερὰ βουλὴ, σύγκλητος, and γερουσία are all found on different coins of Aphrodisias.

|| Boeckh. C. Ins. Gr. No. 2819.

¶ Diogenes was a common name in some of the noble families of Aphrodisias. One of them was high priest of Asia (Boeckh C. Ins. Gr. No. 2777) but the gymnasium having been styled not the Διογενεῖον, but the Διογενιανόν, seems rather to have derived its appellation from a Diogenianus, of which name there was a celebrated physician and philologist in the neighbouring town of Heracleia on Salbace. Suid. in Διογενανός. Eudoc. p. 133.

and of the basilica (ἡ βασιλική). One of the gates was named the Antiochian (ἡ πύλη Ἀντιοχική) and it appears to have been in the northern walls.*

The temple of the Sebastē (τὸ Σεβαστεῖον), and the sacred inclosure of Proserpine, (τὸ τέμενος τῆς Κόρης) appear to have been without the city,† as well as the temple of Hecate. Inscribed sepulchres of the leading families of the city, according to a custom common both in Greece and Italy were on the roads leading from the city gates to the neighbouring temples or villages: two of these villages were named Doasa and Pharmacus.‡

Five neighbouring cities (ἀστυγυμνωσά πόλεις), namely Apollonia on Salbace,§ Heracleia on Salbace, Hierapolis, Cibyra, and Tabæ, are recorded as having united with Aphrodisias in the celebration of a sacred contest (ἐρεθς ἀγών).|| Of these public exhibitions three were at Aphrodisias called the Philemonia, Attalea and Lysimachia; deriving these names from distinguished citizens, by whom they had been instituted, extended or endowed. The Philemonia, styled τὰ Ἀφροδεινεῖα Φιλεμονεῖα, we may presume from the former name, to have been the first in antiquity and rank; and this was perhaps the sacred contest to which the neighbouring cities contributed. Their fifteenth quadrennial exhibition (probably the fifteenth from the endowment of Philemon) is recorded in an inscription.¶ The Attalean games called simply Attalea on an autonomous coin of Aphrodisias are, in an inscription, styled τὰ μεγάλα Γορδιανῆς Ἀτταλῆς,** and they appear from coins of Commodus, Gordian and Gallienus, to have flourished in all those reigns.

Flavius Lysimachus, founder of the Lysimachian contest bequeathed a sum of money, the interest of which, when the capital had accumulated to 120,000 denaria, was to support the celebration of those games. In the reign of Commodus, the Aphrodisiensis having reported to Marcus Ulpius Appuleius Eurycles of Azani,†† who was then high priest of Asia, the amount of the money in hand applicable to the games, Eurycles judged it sufficient for a music contest, and gave authority for its celebration.‡‡ A list of the prizes offered in this music contest is preserved in one of the inscriptions copied by Mr. Deering.§§ In the fragment of a similar document, copied by Sherard,|| relating to one of the other games of Aphrodisias, or possibly to the Lysimachian itself, when the interest of the Lysimachian fund had admitted of the addition of a gymnastic to the music contest, we find 2700 denaria to the τραγῳδός to have been the highest prize, while 1600 is that of the successful κωμῳδός, and 2000 that of the ἀνὴρ δολιχόδρομος, and of the ἀγένης σταδιδρόμος;

* Boeckh C. Ins. Gr. No. 2837.

† Boeckh Ins. Gr. No. 2839.

‡ Boeckh C. Ins. Gr. No. 2827. The termination of Doasa is quite Carian as we find in Mylasa, Plarasa, Pedasa, Bargasa, Harpassa, Medmasa, Candasa, Cyrbasa.

§ These inscriptions furnish the true name of Salbace, but whether it was a mountain or a river is still uncertain. In every place where it occurs in Ptolemy, Stephanus, Suidas and Hierocles it is erroneously written, but the signature of the bishop of Heracleia in the council of Chalcedon agrees

with our inscriptions.

|| Boeckh C. Ins. Gr. Nos. 2820, 2761, 2762, 2763, 2764, 2765.

¶ Boeckh C. Ins. Gr. No. 2312.

** Ibid. No. 2801.

†† See Major Keppel's travels, II. p. 221.

‡‡ Boeckh C. Ins. Gr. No. 2741.

§§ Boeckh has also given this inscription C. Ins. Gr. No. 2759, but from a less correct copy.

||| Boeckh C. Ins. Gr. No. 2758.

in another fragment the same sum is the prize of the ἀγέμενος παγκρατῆς and of the ἀνὴρ πένταθλος, ἀνὴρ παλαιστής and ἀνὴρ πυκτῆς, 1500 denaria being at the same time offered to the καμφοῖς, and only 150 to the σάτυρος. The honor of a public monument was bestowed upon Flavius Antonius Lysimachus, (probably a descendant of the founder) who is styled a sophist, and perpetual Aganothetes of the Lysimachian games.*

Although Aphrodisias is so rich in ancient remains, and not very distant from the sea coast, it has been little explored by travellers capable of illustrating and describing its antiquities. The only two names to be mentioned until the present times are those of Sherard and Pococke. William Sherard (or Sherwood) LL.D., Consul at Smyrna, and who was chiefly celebrated as a botanist, visited Aphrodisias first in the year 1705, in company with Antonio Pichenini of the Grisons, Doctor of Medicine, and again in 1716 accompanied by the Rev. Dr. Samuel Lisle. On these occasions Sherard and his companions copied or revised more than one hundred inscriptions. To these Sherard added between two and three hundred collected in other parts of Asia Minor; and after his return to England he presented a transcript of the whole to the Earl of Oxford, which volume is now the MS. numbered 7509 of the Harleian collection in the British Museum.

The letter of M. Antony to the people of Aphrodisias and its accompanying documents were included by the Rev. Edmund Chishull in his *Antiquitates Asiaticæ* published in the year 1728, but Chishull having died whilst he was proceeding with the second volume of his *Antiquitates*, and when he had printed only one sheet of it, the Sherardian inscriptions remained inedited and almost unnoticed for an entire century, when Professor Augustus Boeckh of Berlin having obtained correct transcripts of them by means of Mr. K. O. Müller, Professor of Archæology at Göttingen, who visited England some years ago, partly for this purpose, edited these and every other inscription of Aphrodisias accessible to him, in the second volume of his admirable work, the *Corpus Inscriptionum Græcarum*, of which they constitute the entire 4th section of the 13th part, numbered from 2737 to 2851 inclusive.

In the year 1813, Mr. J. P. Deering in the prosecution of his labours at Aphrodisias, on the part of our Society, copied sixty inscriptions, not more than a half of which were amongst those collected by Sherard. The remainder, being still inedited, have been presented by us to the Royal Society of Literature, and it is hoped will be speedily published in their Transactions.

The only description of Aphrodisias by any traveller who visited that place in the past century, or at any earlier period, is that of Richard Pococke afterward bishop of Ossory, and of Meath, who in the year 1740, made an excursion to this place from Nazli on the Mæander, and after remaining here a few days returned to Nazli, from whence he continued his journey up the Mæander to

* Boeckh C. Ins. Gr. No. 2785.

Laodicea and Hierapolis. As it may not be uninteresting to compare his description with our plan and drawings, we subjoin it, extracted from the second part of the second volume of his Travels (p. 69).

“ The walls (of Aphrodisias) are about two miles in compass, of an irregular triangular figure, the east side of the town being very narrow; they seem to have been for the most part destroyed and rebuilt out of the ruins of the ancient fabrics, which appear to have been very magnificent; there are three gates of the city remaining, one to the west, and two to the east. In the middle of the city there is a small hill, in the side of which there was a theatre, now almost entirely ruined: there are remains of an arched entrance to it, about the middle of the north side, and of some arches at each end of it, on which the seats are probably built. The very summit of the hill seems to have been a fortress; for this hill and some public buildings near, appear to have been enclosed with a very strong wall, cased with small hewn stone, which might be designed for the greater security of their gods, and their treasures. To the north west of this hill are remains of a building which I take to have been a temple built to Aphrodisia or Venus, from which this place might have its name, and I collected from an inscription that there was some goddess particularly worshipped here. This temple is built something after the manner of that of Ephesus, with large piers of hewn stone, on which it is probable arches were turned; and by the holes in the stones, the building appears to have been cased with marble; it may also be concluded from some remains near, that this temple was of the Corinthian order. About a furlong to the north-east, there are ruins of another most magnificent temple, which I conjectured was dedicated to Bacchus, from an Inscription there mentioning a priest of Bacchus, and from a relief of a tyger, and a vine, which I saw among the ruins. The walls of it are destroyed, and the stones were probably carried away to build the town walls: but there are two magnificent rows of fluted Ionic pillars of white marble, which are almost entire; there are nineteen on each side, four feet in diameter and about five feet apart, each consisting of five stones; there were five entrances at the west end, three of which are to the middle part between the pillars and one on each side; from the front there was a colonnade of Corinthian pillars of grey marble, one foot six inches in diameter, but it could not correspond with the magnificence of the lofty temple: there was a door place at each end about thirty paces from these pillars, with which it is probable another colonnade ranged: and some paces farther at the east end, there are two fluted Corinthian pillars of grey marble, two feet in diameter, which support an entablature. It is probable that a row of pillars went all round at this distance: and I have great reason to think, that between these and the temple, there were continued colonnades of Ionic pillars two feet and a half in diameter, two thirds of which were fluted, for there are a great many of these pillars standing, particularly to the south. I concluded that there were above fifty from east to west, and between twenty and thirty from north to south, by supplying such as had fallen down between others that were standing, and on all sides I saw remains of such pillars extending to the theatre and the other temple, all which were probably covered, and made spacious shady walks for the great number of people that resorted to this place, to their public games, as it appears they did by some

inscriptions there ; and when it was all entire, it must have made a most magnificent appearance. The middle part of this temple had been converted into a church, there being a semicircular wall at the east end built in a different manner from the rest. On the north side of the temple of Bacchus there is an altar of grey marble, like that at Ephesus, resembling a large basin with a hole through it in the middle, cut exactly in the same manner as that in the pavilion beforementioned, near Melasso. A furlong to the north-west, there is a circus, which is semicircular at both ends : it is entire within, had an entrance at each end, and consisted of twenty-five degrees of seats. The city wall is built against it, in which there are some very fine capitals of that sort of Corinthian order, which was used in Caria. Towards the east end of the circus there is a semicircular wall, very ill-built, like that of Ephesus, which makes a circle with the east end ; which confirms the conjecture that it was not originally in the circus ; possibly the Christians might make such an enclosure, and use it for a church. In the walls of the city, towards the south-west corner, there are some very fine reliefs, which seem to have been part of a frieze ; they are mostly cupids or winged persons, encountering the giants with spears, bows and arrows ; the latter are represented below with two serpents instead of feet, turning up like the tails of Tritons ; at one end Jupiter in a small figure has one under his feet, and is levelling his thunder at another ; a person near is drawing a bow at them, and there is a trophy near Jupiter. There are a great number of marble coffins at this place, some of which are fluted, others have figures of persons round them in mezzo-relievo, with pilasters on each side ; and there are inscriptions on some : two of them which are in the best taste, and are set in the wall near the top, have on one side two festoons of very excellent workmanship : in one they are supported in the middle by a naked person ; in another by a body wrapped up like an Egyptian mummy. I found an inscription here, which calls Antioch a colony : and another makes mention of the Plarasenses, as united with the Aphrodisians, though I cannot find any such people spoken of by ancient authors. The village is a poor place ; the Turks here make a very strong well flavoured white wine, and drink of it very plentifully. These vines may be of the race of those which they had here, when they were worshippers of Bacchus. It is probable they formerly had some staple commodity here, and that they bestowed great expences on their public games, in order to make people resort to a place which was so much out of the way ; for I found by a curious inscription, that a great number of cities, even as far as the Euphrates, were partakers of their sports : and in another there is a sort of table of the fees or salaries due to the several officers who were employed about the games."

PLATE I.

PLAN OF APHRODISIAS.

The description of these ruins by Pococke which we have given in page 58 of this volume is in the main correct, indeed as much so, as could be expected from a traveller who was no professed architect. We are however at a loss to conjecture to what particular part of the inclosure he refers the buildings which he represents as north-west of the hill; in this direction are some ruins of Ionic architecture, which do not appear to have formed part of such a building as it might be supposed would have been erected by the Aphrodisians, as a temple to the goddess after whom the city received its name. The remains noticed by Pococke seem to have belonged to a building of the Corinthian order. This part of the antient site is now covered with corn-fields, and may have escaped observation. Immediately adjoining the east end of the peribolus of what he calls the temple of Bacchus, there is another, which is represented as immediately adjoining it, but which will appear to be 65 feet distant from the original termination of the former. It is of the same width, and about 320 feet long, entered by a propylon at the east end.

A small water course called the Timeles divides the city in two parts; the stream separates near the east end of the Agora, which it embraces; and it unites again a little to the westward. This appears to have been a modern diversion from its original course. The Timeles joins the small river Corsymus about half a mile to the south-west of the city.

The modern town is situated at the east end of the area of the city, and occupies about a fifth portion of it. There are five entrances, one from Antiochia ad Mæandrum, and the other from the south-east by arch-ways. There is another at an angle in a short return of the north wall, which bears the superscription *ΚΩΣΤΑΝΤΙΝ*. Two entrances from the south and south-west appear to be without arches, and may probably be modern openings in the city wall.

To the west of the fortified hill, in the middle of the city, are some considerable remains of arches. They appear to be the foundations of Baths or Reservoirs.

The sculptures described by Pococke at the south-west angle of the city walls represented perhaps the war of the giants or Titans against Jupiter, in which he was assisted by Apollo and other Divinities. Each Titan is represented without legs, the extremities terminating with the heads and bodies of two serpents. The Sculptures probably adorned the zophorus of a temple of Jupiter.

PLATE II.

VIEW OF THE HIPPODROME TAKEN FROM THE NORTH WEST.

This view is taken from the city wall towards the north-west end of the Hippodrome, looking down into the area, and overlooking its southern wall. The ruins of the temple of Venus lie beyond extending from west to east; over the west end appears the summit of the fortified hill in the centre of the ancient city. The seats or the south slope are covered with trees and bushes, and the area is used for herding cattle. To the left of the temple is the Turkish city of Geyra, partly concealed by trees; and beyond is the burial ground.

The north wall of the hippodrome, which constitutes part also of the city wall, appears to have been built or repaired with ancient sculptured fragments. At the left extremity of the ruins are seen some of the arches of the ancient boundary wall.

PLATE III.

VIEW OF THE TEMPLE.

This view is taken from a point not far from the north-west angle of the semicircular recess at the east end, which was built by the Greeks; who, when they converted the temple into a church, placed their altar at this extremity, and made three entrances into the church from the west. One of these is seen near the plain shaft of a column, and over it is the summit of the fortified hill, below which appear some of the columns of the ancient Agora, with their entablature. The two plain Corinthian columns supporting their architrave with plain shafts, as well as the one shewn in the view without a capital, may probably have belonged to the portico of the peribolus.

PLATE IV.

PLAN OF THE AGORA.

This was an extensive and highly ornamented building. It consisted of a double row of columns surrounding a parallelogram or open area of about 525 feet by about 213. The diameter of the columns surrounding the area was 2.3 with intervals of 6 feet 3 inches, or very nearly three diameters, the usual proportion observed in porticoes and colonnades. There was an inner range

midway between these and the enclosing walls, to support the roof, the span of which was 46 feet: The inner columns were opposite each alternate column of the front row. There is a similar example in the Agora at Magnesia on the Mæander. The columns are plain to about a third of their height from the bases. An external portico surrounded the outer wall of the Agora, having a single row of columns of the same proportions. The greatest extent of the building from east to west was about 672 feet, and from north to south about 360 feet.

An ornamental zophorus surrounds the inner area consisting of a male and female figure alternately supporting large wreaths of fruits and flowers.

In contemplating a building of this character, in which 460 columns must have been employed, we may be assured that Aphrodisias, little as it has been noticed by ancient authors, was a city of the highest importance; the beautiful execution which denotes the period of the very best productions of architecture confirms this conjecture, by shewing that the utmost mechanical skill was engaged in the execution, without regard to expense.

In the middle of the area are the indications of a structure, perhaps a Basilica, 100 feet long by 50 feet in width. The proximity or connection of the Forum and the Basilica appears to have been an essential requisite. That erected by Vitruvius at Fanum formed in fact a part of the Forum: it was 120 Roman feet long, by 60 in width. As Vitruvius had never seen an example of the Grecian Agora, for it does not appear that he ever travelled 100 miles beyond the walls of Rome, and as that Agora did not correspond in use to the Roman Forum, his description was probably taken from Grecian treatises. In this case it may be relied upon as correct, especially as he had not the same opportunities of interpolating his own ideas of improvement, which he possessed in his description of the Roman Basilica. He says they were constructed with double ranges of columns, the inner range being of loftier proportions, that is one fifth higher than those of the outer range; for where the outer range was Ionic the inner was Corinthian. This proportion is borne out by the remains of an Agora at Magnesia, where though the inner columns were probably Ionic, they were considerably higher and consequently of greater diameter. They appear also to have been placed opposite to every alternate column of the portico. Such an arrangement seems to have been followed in the example before us. The range of columns without the wall, and those of the portico, were 70 feet asunder; this width was in three equal divisions, two of them forming that of the inner portico.

The disposal of the columns forming the porticoes in the Roman Forum affords us no assistance in the arrangement of the porticoes in the Grecian Agora; this indeed appears to have been similar to that of the porticoes behind the Theatres, as we find it described by Vitruvius. The inner columns being of loftier proportions is a circumstance in analogy with the columns of the pronaos in most of the Grecian temples; these being raised a step above those of the peristyle, having the top of the abacus of the capitals frequently level with the upper line of the external epistylia. Such a mode has been followed in the interior columns of the Propylæa at Athens and Eleusis; and these examples are more in point, because, in the porticoes around the theatres described by Vitruvius, where the external columns are of the Doric, those of the interior range are of the Ionic order.

The consideration of the construction of porticoes, occasioned by their frequent recurrence in the present volume, leads us to the explanation of a passage in Pausanias, describing the temple of Minerva at Tegea. Contrary to general observance, it is thought to imply that the columns of the peristyle of this temple were Ionic, whilst those of the interior ranges exhibited the heavier proportions and forms of the Doric. The error appears to have arisen in the looseness of the architectural description, the author being far from perspicuous on such subjects, and intending briefly to state that the columns of the temple were Doric, and those of the surrounding porticoes, Ionic, a rule of general prevalence.

PLATE V.

ELEVATION OF THE PORTICO OF THE AGORA.

This plate gives the four central columns of the portico, shewing the door-way in the east wall, and the marble seats around through the intervals. The shafts of these columns are plain about one third of their height, in order perhaps to prevent mutilations of the fillet of the flutings by the frequent transit of a numerous population. On the plain portions of some of the shafts is inscribed the name *KA. ANTONIA*.

PLATE VI.

ORDER OF THE COLUMNS OF THE EXTERIOR PORTICO OF THE AGORA.

Here we have an instance of the perfection of the Ionic order; nothing is wanting to constitute it as a model for general imitation, excepting perhaps the observance of the upper moulding in the cymatium of the epistylia, and the abacus instead of the *ovilla*. The lower diameter is 2'.3".9. and the upper 1'.11".8. The volutes are of beautiful proportions. The epistylium is 1'.6".3. in height, divided into three not very unequal fasciæ. Vitruvius directs us to increase the usual proportionate height of the zophorus, when it is embellished by sculpture; this is not corroborated in the example before us, where masks of Bacchus, supporting rich festoons of different fruit, embellish a zophorus 15" only in depth, the epistylium having somewhat more than 18". It would rather appear that the zophorus was of less height, where the introduction of the denticulus gave a suitable solidity to the whole entablature. The coronamenta including the simæ measured 1'.9".47; the whole height of the entablature being 4. 6".67 inches.

PLATE VII.

ORDER OF THE COLUMNS OF THE PORTICO OF THE AGORA.

This plate shews the pulvinated side of one of the piers consisting of two semicolumns, and two of its square sides forming the interior of one of the angles of the portico. This seems to have been a common mode of construction, though altogether unnoticed by Vitruvius.

The zophorus, the same depth as that in the preceding Plate, is embellished by the alternate introduction of a male and female genius winged, and supporting large wreaths of fruits, bound by broad fillets, which meet over the shoulders whence depend their long ends. The columns and entablatures also correspond in dimensions with the order last described, with a remarkable degree of exactness.

PLATE VIII.

DETAILS OF THE ORDER OF THE AGORA.

The method of uniting the two semicolumns at the angles of the building with the square piers or antæ, and that of making the echinus to continue through, and return at a right-angle, shew how the introduction of the volute in the antæ-like portion of the piers may be avoided. A simpler mode might have been adopted, by placing square antæ with capitals, as we find them at Priene; and in a Doric portico the awkward junction of two semitryglyphs would have thus been remedied. Our province however is not to attempt any refinement of the Grecian practice, but to describe things as they are. A. is the plan of one of the columns of the portico, one half being the plan at the summit of the shaft, and the other that of half the abacus with soffits of the epistylum. It shews that in some instances the pulvinaria, or cushions of the volutes exhibit varieties in this mode of ornament.

B. one of the antæ-fronts of the pier shewn in plate VII. The echinus and echines of the capitals, as well as the flattened hollow of the canal of the volute, are carried through, and being mitred at the angle proceed in this way to blend into the others. C. is the section at the line of the semi-fluting. D. transverse section through the pulvinar.

E. the spiral of the *helix major* of the Ionic capitals, the ἀνθήμιον of the Erechthean inscription, the γράμμη ἐλικουίδης ἐν τοῖς κίονι of Hesychius. F. section of echinus and of its spines. G. and H. are sections of the flutings at the summit and the base of the shaft.

PLATE IX.

DETAILS OF SOME OF THE MINOR PARTS OF THE BUILDING.

A. The door-way is composed of plain and simple mouldings. It is without *acones* and without crepidines commencing at the angle of the upper antepagment. The antepagments have three unequal *corsæ*, or *fasciæ*; these are surrounded by the usual *cymatium*.

B. Section of the *hyperthyrum* above the *supercilium* or upper antepagment.

C. Plan of the antepagmenta drawn to an enlarged scale. They are 14'.75 below, and are contracted an inch at the summit.

D. Enlarged section of all the mouldings above the door opening, the upper fillet projects 1'.7" from the face of the wall.

E. Elevation of the stone-seat surrounding the inner wall of the building; it is divided by dolphins with their tails thrown forward as elbows, and the seat is supported by the feet of panthers. The back of the seat reaches to three feet from the ground; and the seat itself is 17 inches in height.

PLATE X.

PLAN OF THE HIPPODROME.

This building was equal in splendour to the other ancient edifices of Aphrodisias. It exhibits the usual form, a long parallelogram terminated by semicircular ends with a diameter equal to the width.

Its relative position in regard to the other buildings has already been mentioned in the description of the general plan.

In its extreme dimensions the Hippodrome measures 894'.6" in length, by 262' in width. It consisted of thirty *cunei* or wedges, without precincts. The inner area was 749' by 116'.9. It would contain 4,600 seats, from which fact we may obtain some notion of the original population of the city. A portico or arched gallery surrounded the upper circle, and the entrances for the public were from 15 openings, as seen in the Plate. There were besides two large arch-way openings on the level of the ground, one at each end, and leading outside the walls, with inclined floors for the admission of horses. The builders appear to have availed themselves of a natural *agger*, or long narrow and insulated hillock, resembling that now seen outside the north wall of the city, which has subsequently been converted into the platform of a Corinthian temple; they then cut the north side where the slope commenced; and built at the foot of it the foundations of a strong wall, which was to serve the double purpose, of a defence, and support of the north side

of the Hippodrome, leaving the natural slope towards the south, as the approach from the city to the gallery. Access was given to the staircases of the different cunei by the 15 arched openings into the gallery; by this arrangement the spectator who wished to gain the lower seats would be obliged first to ascend the hill, and then descend 54 steps, an inconvenience rendered necessary by the nature of the ground. An external portico to the south was built near the termination of the acclivity, which with that of the gallery, afforded the usual shelter against an unexpected fall of rain.

PLATE XI.

THE TRANSVERSE SECTION AND HALF THE LONGITUDINAL SECTION.

The upper section is made through the breadth of the building, the spectator facing the east. At the northern end the city wall rises from the level of the plain; on the right hand the section of the natural hill shews the height to which the walls rise. The centre of the area has been considerably excavated, so as to obtain the requisite number of seats. The pressure of the sub-structure for the upper seats must however have been considerable. From the engravings of the circus of Caracalla it appears that this portion of the building was in that instance lightened by the introduction of jars of baked earth, placed alternately on their tops and bases.* The arched gallery with its enriched mouldings is indicative of a very flourishing period, but these last are deficient in purity of taste. We consider it to be about coëval with the theatre of Patara; the date of which is known from an inscription engraved on a tablet built into one of the external walls.

PLATE XII.

DETAILS OF THE BUILDING.

The details requiring description are few in number. One of the pilasters, supporting the arches surrounding the gallery within, has a capital consisting of a few enriched mouldings.

The height of the seats was 15 inches, the top projecting 6 inches before the face of the alternate step which formed a portion of it.

* See the explanation of the plates to section 3. of the Civil architecture of Vitruvius, where this subject has been noticed with remarks on the probable causes of their introduction.

PLATE XIII.

GENERAL PLAN OF THE TEMPLE OF APHRODISIAS.

We have now arrived at a very important object in the locality of Aphrodisias, and we shall begin our observations with stating our conviction that Pococke was right in regarding it, as a fane dedicated to Bacchus.

There are various considerations which lead us to the conclusion that this temple was an example of rare occurrence, attributed by Vitruvius to Hermogenes, the inventor, as he says, of the Pseudodipteral style. Temples dedicated to Bacchus at Teos are twice mentioned by this author; in one passage the building is said to be *hexastyle*, and monopteral, and in the other it is called octastyle. The latter reading had led the Society into the error of supposing the word octastyle ought to have been used in both places. But all the MSS. concur in the use of the term *hexastyle* in the passage quoted below.* In our recent reprint of the first part of the Antiquities of Ionia the error has been corrected. An *hexastyle* Temple could not be *pseudodipteral*.

* The following is the quotation from Vitruvius, L. iii. c. 2. "Hujus exemplar Romæ nullum habemus. Sed in Asia Teo *hexastylon* Liberi Patris. Eas autem symmetrias constituit Hermogenes qui etiam primus *octastylum Pseudodipterice rationem invenit*. Ex Dipteri enim ædis symmetria sustulit interiores ordines columnarum XXXVIII ea operatione sumptus operisque compendia fecit. Is in medio ambulationi in laxamentum egregie circa cellam fecit de *adpectuque nihil imminuit, sed sine desiderio supervacuorum conservavit auctoritatem totius operis distributione*. Pteromatos enim ratio et columnarum circum aedem dispositio ideo est inventa, *ut adpectus propter asperitatem intercolumniorum haberet auctoritatem*."

It has been thought that Vitruvius was all along alluding to the same temple at Teos, the confusion arising from some of the editors using *hexastylon* and others *octastylon*. This can by no means be inferred from the passage in question; what seems absurd is that the omission of these columns is extolled as an immortal invention. What follows however gives us reason to think that the omission was to be accompanied by a different arrangement of the only row left, and that the *asperitas* as it is called must be essentially affected; to this part of the subject we shall return when the original plan of the temple comes under discussion.

The temple originally consisted of 13 columns in the flanks and 5 in the east and west fronts. The Greek Christians availed themselves of the facilities afforded by the remains, to form out

of them a spacious and splendid Church, which they effected first by removing wholly the walls of the cella; the 13 columns in each flank were suffered to remain in their places while all those of the east front, and two at the west, were "wheeled into line" in the manner shewn in the plan. On the north and south flanks, at the distance of nearly twenty feet from them, two walls were built along their whole extent and parallel to the flanks; thus they formed a church with a nave 58 feet wide, and two aisles of nearly twenty. Following the usual mode they made new entrances at the west end, and placed the altar in a large circular recess in the east, where a mass of masonry was constructed by walls, whose foundations were those of the east portico of the peribolus. The length they thus obtained for the church was 122 feet. On a reference to the view Plate III. the reader will see from the angular capital, that the second column in the flank was originally the angular column of the west end of the temple. What is now the first was the second of the west front. The occurrence of another angular volute may yet be seen in the fourteenth column of the south flank. The temple thus stood within a peribolus whose inner dimensions were about 200 feet by 168. To the east beyond there appears to have been a street 60 feet wide, the wall of which forms that of another peribolus of greater extent, and the same width. Some of the Corinthian columns of its portico still retain their original positions.

PLATE XIV.

PLAN OF THE TEMPLE.

We have here a building with an arrangement of columns and intervals differing from any example that has hitherto been met with or described. As a general rule it may be unhesitatingly admitted, that as the number of columns in the fronts were increased, the intervals were in a corresponding degree reduced. We have decastyle fronts with intervals of a diameter and a half, octastyle with intervals of a diameter and three fourths, tetrastyle and hexastyle with three and two diameters respectively. But in the present instance we have the anomaly of an octastyle front with intervals little more than a diameter and a quarter, the column being 3'.8" and the interval 4'.9" whereas the general practice might have given as much as 6'.6". Those who have had the means of comparing the parts in detail of the temple at Magnesia, attributed by Vitruvius to Hermogenes, and the temple now under discussion, must feel convinced that the two octastyle Ionic buildings are of the same age, that their details are of the same school, and if not proceeding from the same hand, at least directed by the same mind; and although in the more magnificent example, namely that of Magnesia, the corresponding mouldings are more enriched, yet the contours in both are the same. How is it then that with all these points of coincidence the disposal of the columns in the flanks is so different? that the intercolumniations of the larger temple are 9'.2".1, the diameter of the columns being 4'.7".4 or, very nearly two to one, whilst in the other they are little more than one and a quarter to one? The unusual *asperitas*, as Vitruvius the eulogist of wide intervals would term it, seems to set all written rule at defiance, but it is the introduction of the words *asperitatem intercolumnarum*,* which has led to a knowledge that the immortality claimed for the inventor of the Pseudodipteral style was not altogether based on the ground of a considerable omission, or because this omission allowed of a wider *ambulatio* between the cella walls and the columns, as a refuge against the *imbrium vis aquæ*; for this was a work of supererogation, as the public might have had recourse to the surrounding porticoes.† We can easily understand how the close position of external columns would in every oblique view exclude the sight of an inner range; and on this supposition it might be said of Hermogenes, with some modification however, that in omitting the inner range "de adspectu nihil imminuit." We have here then an example of what Vitruvius calls the octastyle pseudodipteral; and in all probability this is the very temple of Bacchus, to which he alludes; although with his usual perplexity of language he give us no means of knowing its situation with certainty.‡

* See Note to Plate XIII.

† Vitruvius *passim*.

‡ How constant is the language of some modern writers on architecture that porticoes and columns are only adapted to the more southern climes, and quite displaced in countries periodically subject to the fall of much rain. It might be

thought on the contrary, from what meets us in every page of Vitruvius, that Italy was a country of eternal rain; for all his porticoes, his *ambulationes*, and his *lazamenta* circa cellas, are to provide against such vicissitudes of climate, and not for protection against the powerful influence of the sun.

PLATE XV.

PLAN OF THE LACUNARIA.

The close position of the columns of the front, which necessarily diminishes the width of the ambulatio, admits of the use of stone or marble lacunaria in the pseudodipteral temple. Vitruvius gives an interval of two diameters and a quarter to his Eustyle-octastyle; such an interval would have made the width of the ambulatio 20.6" instead of 13.2". Marble lacunaria in pieces of such extent could not be very extensively employed, especially as it would be necessary to add two feet for a bearing at each end.

We do not however in this Plate pretend to give the arrangement of the lacunaria as that originally adopted. It is sufficient to observe that the fragments, which time and the lime burners of Geyra have left, will be found as far as they go, to authorize the restoration.

PLATE XVI.

ELEVATION OF THE TEMPLE.

The temple was octastyle of very unusual severity of character, if that expression may be allowed to us. The columns stand on bases having square plinths, which leave the clear openings, or width of footway, not quite 3 feet 9 inches, scarcely the width of a common door. In alluding to the invention of the pseudodipteral style, in which Hermogenes, is said to have exercised great science, Vitruvius explains the merit in the following sentence, "*Pteromatos autem ratio et columnarum circum ædem dispositio ideo est inventa, ut adspectus propter asperitatem intercolumniorum haberet auctoritatem.*" Nothing however in this passage leads to the belief that a new arrangement of the external range was another and very important measure, to cover or conceal the removal of so many of the columns, without impairing the general effect. Possibly a line has been omitted which none of the MSS. supply.

In the previous chapter of the same book Vitruvius cites, it is supposed, the temple of Diana at Magnesia built by Hermogenes, as an example of the pseudodipteral, having eight columns in the front. Now this temple, which will form the subject of discussion in a subsequent volume, had its columns nearly two diameters asunder. We cannot understand how such a temple could permit, without prejudice, the inner range to be removed, making the ambulatio round the cella nearly 23 feet in the clear; it could therefore never have been pseudodipteral. But all difficulties will be overcome by supposing, as in the Parthenon, the cella to have been the width of 5 intervals and 4 columns, or about 65 feet; in short that the temple was peripteral, or monopteral, and not pseudodipteral.

PLATE XVII.

SECTION THROUGH THE PRONAOS.

The first object that strikes the architectural spectator will be the mode of jointing the stone works of the pronaos, in which raised margins are wrought around the vertical and horizontal joints of each stone, illustrating a practice recommended by Vitruvius who observes, "*Item circum coagmenta et cubilia eminentes expressiones, graphicoteram efficient in adspectu delectationem.*"*

This example of leaving margins in the stone relieves us from the necessity of refuting the notion put forth in a recent English translation of the author that by "*eminentes expressiones*" Vitruvius intended the joints were to be pointed by fillets of *lime*.

The columns of the peristyle stand upon plinths, the others upon the pavement of the pronaos, from which is a step, made as usual of a deep threshold or hypothyrum, to the level of the pavement of the cella. The section clearly demonstrates that in the central portion of the roof over the cella a considerable space might intervene between the ceiling of the temple constructed with lacunaria of timber, and probably painted and gilt, and the framed timber-work, which supported the tiles of the roof; the latter being rough and unseen, and the former decorated in a manner similar to that of the marble lacunaria of the ambulation. We have already noticed this construction of a double roof, in the Introduction to our reprint of the first volume of this work. It may be easily understood that where the span of the cella was wide, this ornamented ceiling would be a work of enterprize and cost, although formed of timber; where the mouldings were carved the outlay must be great. We are inclined to think the ornaments of this timber lacunaria were painted in vermilion, particularly the ovilla of the sunk pannels, and the meander, and lotus of the circumcurrent fascia. The latter led to a continuance along the marble where the two materials met. The flat surface of each of the compartments we know was painted deep blue, with a gilt star in the centre.

PLATE XVIII.

ORDER OF THE COLUMNS.

This example proves the danger of attempting to reduce to precise rules the proportions of the several parts of ornamental architecture. The architects of Greece and Ionia, men of science and education, could not forego their own ideas of beauty and perfection, or sacrifice them to a standard, which they neither recognized nor acknowledged. The study of form and proportion will in time lead men of congenial minds and pursuits to select examples, not much varying from each other in

* Lib. iv. C. 4.

general effect; and hence by comparing the proportions of several, a very acute and qualified judge may pronounce, not indeed an infallible opinion, but one not far from the truth. But the qualifications of such a judge must be of a decided character; and it is not for every pretender to say with Vitruvius "That the architects of antiquity reprobated the use of the Doric order of architecture, because the arrangement of lacunaria is involved, and the disposition of the triglyphs difficult; In following however my instructions, you will be enabled to adopt the use of the Doric free from its vices." So that in fact a remedy existed, but it was the fortunate lot of Vitruvius alone to discover it.

In the example before us the zophorus is ornamented with sculpture; when this occurs, Vitruvius tells us that the depth of the zophorus should exceed that of the epistylum by a sixth part; here the epistylum is 2.6".15 and the zophorus 2.11".45. In the two preceding instances we have seen that the reverse is the fact.

PLATES XIX. XX. AND XXI.

DETAILS OF THE ORDER.

In conformity with general custom we give the three following plates of details relating to the order of the columns and of the antæ; but others of a similar kind have been more than once described in the foregoing pages, and we may be satisfied by the remark that the antæ capitals are of the true Grecian character, without the semblance of volutes. The stone facing of the wall of the pronaos with its projecting margins is shewn where it adjoins the door-way.

PLATE XXII.

PLAN OF A PROPYLON, THE ENTRANCE TO A PORTICO, OR PALAESTRA.

We are now arrived at the description of a building, which was the last to attract the notice of Mr. Deering during his limited stay at Aphrodisias. The inclosure or Peribolus appears to have been three hundred and seventy feet long, including the portico around it, if we may judge by the remains of its columns at the west end advanced before a wall, which has three openings into the interior, as seen in Plate XIII.

PLATE XXIII.

ELEVATION OF THE PROPYLON.

The architecture both of the propylon and of its porticoes is of the most florid description ; more than ordinary invention seems to have been employed to give as much ornament as the space would afford. We allude more particularly to the soffit of the corona of the interior order, where mutules have been omitted, but a deep hollow scooped as it were out of the under side of the corona gives depth and importance to a running enrichment of foliage.

The propylon is a front of four columns standing in advance of the walls of the peribolus. The transverse wall appears to have been carried up to the capitals of the columns, and against it on either side two half columns appear in a mode we see practiced in a building at Mylassa. The interior portico is open and consists of twelve columns in four rows. It is not in the proportions of the details, that the architecture is of a degraded character, but in the meretricious and profuse display of tasteless forms ; divested of these the proportions are far from bad. The building is of an age subsequent to any other yet described in this volume ; we are tempted to place the period of its erection, somewhere between those of the theatres of Patara and Myra, the details of which are known. The former was built in the reign of Antoninus Pius. To what use was this extensive peribolus applied ? was it the hieron of one or more temples ? besides the building already mentioned there was a *τῆμενος* of Proserpine and a temple of Hecate in the suburb. There were also temples of Juno and Victory, but there is no record of a temple of Venus, a circumstance almost inexplicable, if Aphrodisias were the city of that goddess. In this part of Asia Minor cities do not appear to have received their appellations from the names of their Divinities ; it was only at a later period when those upon the southern coast bore names such as Trajanopolis, Attaleia, Ptolemais, Arsinoe ; nor indeed did this city at all times possess the name of Aphrodisias. The plan of Aphrodisias shews the inclosure to have been about 320 feet by 215 ; its circuit would therefore be about two stadia, and here Vitruvius assists us ; because as we have before said, his description of buildings almost wholly of Greek usage is less liable to the suspicion of his interpolations to improve them by suggestions of his own, which was his constant aim, and thus recommending his own practice.*

* The following is his description of the Greek palaestra.—
In palaestris peristylia quadrata sive oblonga ita sunt facienda, uti duorum stadiorum habeant ambulationis circuitionem, quod Græci vocant *διὰ λαον* : ex quibus tres porticus simplices disponantur, quartaque, quæ ad meridianas regiones est conversa, duplex, uti cum tempestates ventosæ sunt, non possit aspergo in interiorem partem pervenire.

Constituantur autem in tribus porticibus exedre spatiosæ habentes sedes, in quibus philosophi, rhetores, reliquique, qui studiis delectantur, sedentes disputare possint. In duplici autem porticu collocentur hæc membra. Ephebeum in medio

(hæc autem est exedra amplissima cum sedibus, quæ tertia parte longior sit quam lata), sub dextro coriceum, deinde proxime conisterium : a conisterio in versura porticus frigida lavatio, quam Græci *λαύραρον* vocitant : ad sinistram ephebei elæothesium, proxime autem elæothesium, frigidarium, ab eoque iter in propnigeum in versura porticus : proxime autem introitus è regione frigidarii collocetur concamerata sudatio, longitudine duplex, quam latitudine, quæ habeat in versuris ex unâ parte laconicum ad eundem modum, uti supra scriptum est, compositum : ex adverso laconici, caldam lavationem. In palaestra peristylia, quemadmodum supra scriptum est, ita

His description is far from being perspicuous, but it sufficiently explains the nature of the plan; and we can easily understand how the building under consideration might be adapted to it with some variation, which the site might render necessary. For instance the entrance into the peribolus might be through the triple portico on the east; an arrangement which the plan of the propylon would agree with. The three single porticoes would be at the north, west, and south sides. The inscriptions already noticed mention some buildings within and some without the city walls; in the suburbs the temples of Hecate, Juno and Niobe. Without the walls also was the Temenos of Proserpine amongst them τὸ Διαγώνιον γυμνάσιον τὸ θερινὸν ἐλπίμιον λούτρον, ἡ βασιλική, also a gateway in the north wall called πόλη Ἀντιοχεια. Although Vitruvius is almost unintelligible in the concluding part of his description of the Greek palaestra, he so frequently mentions raised margins, as he calls them, two feet and a half high above the interior levels, that this circumstance would be sufficient to explain, why all these columns are upon raised pedestals, a practice altogether avoided by the Greeks, and used in later ages to form either the piers of a continued podium, or to flank flights of steps leading from the lower to the higher level of the site; the steps passing through the intervals between the columns, without any view of giving height to the columns by insulated pedestals; all these circumstances tend to confirm the supposed appropriation of this building, which we are induced to think was the Diagonian Gymnasium, and that it embraced more than one building, perhaps the θερινὸν λούτρον, and all the buildings mentioned by Vitruvius, comprized within the palaestra. Part of the western walls, with some of the columns of the interior portico are shewn in Plate XIII.

We have thus in this example of Aphrodisias all the public buildings of a Grecian city: the temple for the celebration of religious rites, the Agora for the sale of commodities, the shops of the tradesmen, with the Basilica for the administration of justice; the Hippodrome for the practice of military exercises, and chariot races; the palaestra and theatre for every kind of recreation and exercise, are all concentrated within a circle of limited area. The buildings of the antient inhabitants have all disappeared, except some of the last abodes of the human race.

The increase of population, although slow amongst the Turks will ere long, by the necessary extension of habitations destroy what is yet left of Aphrodisias. On the western shores of Asia Minor, especially at Didyme, the destruction, within the last few years, has been rapid. In another century the situations of many of the great Grecian cities will become the shadow of a name.

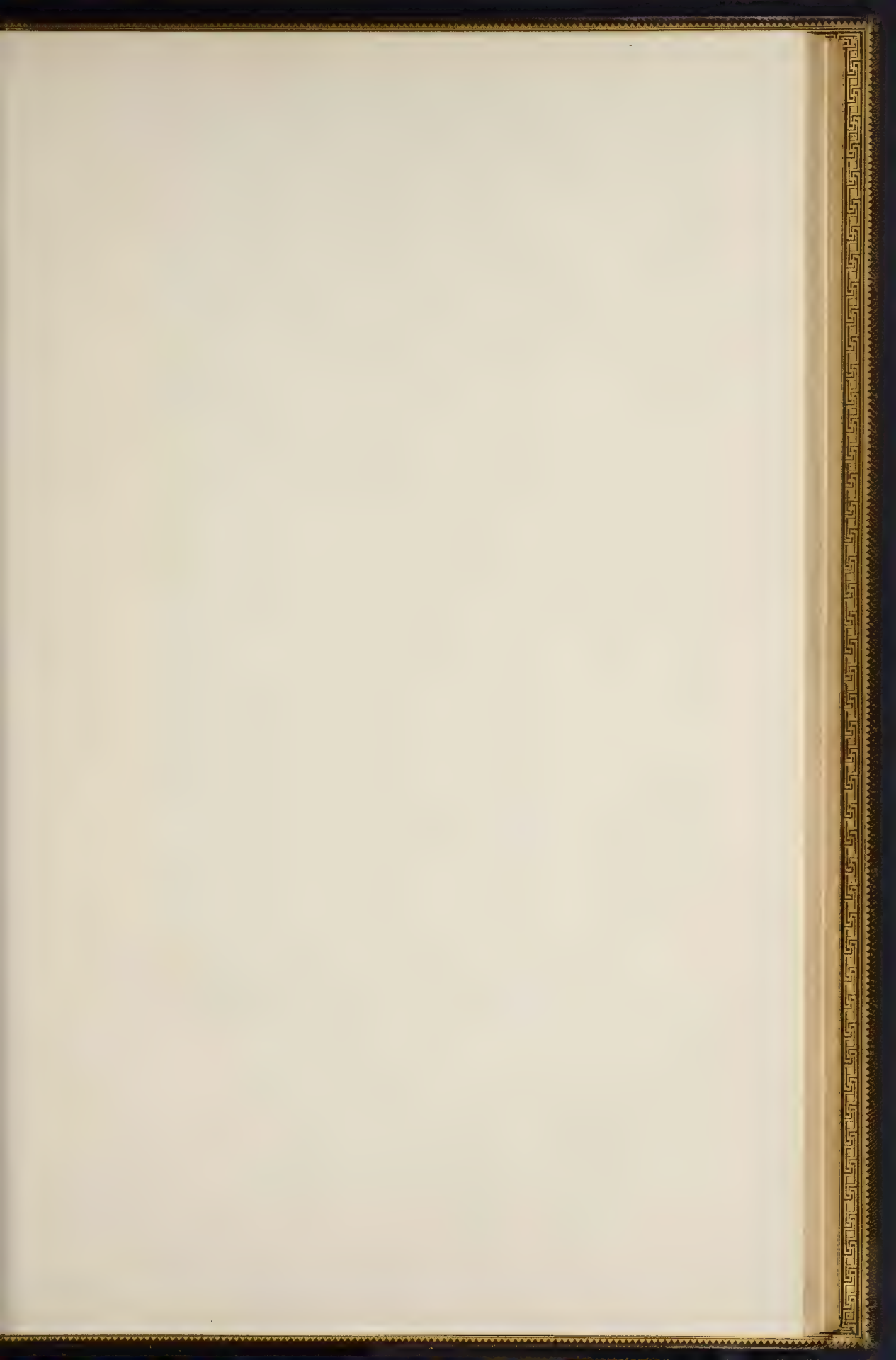
debeant esse perfecte distributa. Extra autem disponantur porticus tres, una ex peristylis exeuntibus, duæ dextra atque sinistra stadiatæ: ex quibus una, quæ spectaverit ad septentrionem, perficiatur duplex amplissima latitudine; alteræ simplices ita factæ, uti in partibus, quæ fuerint circa parietes, et quæ erunt ad columnas, margines habeant uti semitas, non

minus pedum denum, mediumque excavatum, uti gradus bini sint in descensu sesquipedali a marginibus ad planiciem: Quæ planicies sit ne minus lata pedum duodecim. Ita qui vestiti ambulaverint circum in marginibus, non impediuntur ab cunctis se exercentibus.

PLATES XXIV, XXV, XXVI, XXVII.

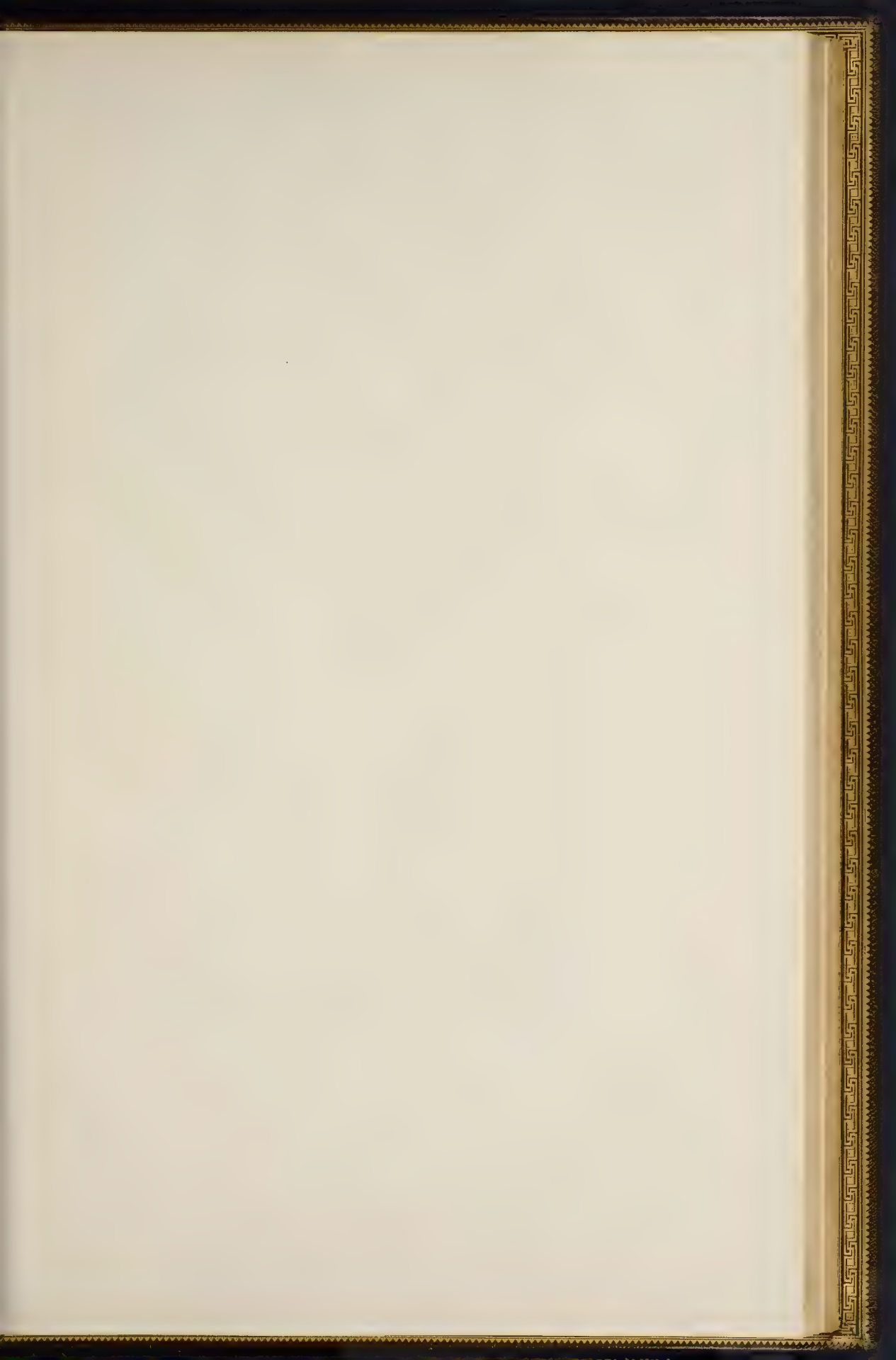
ARCHITECTURAL AND ORNAMENTAL DETAILS OF THE PROPYLON.



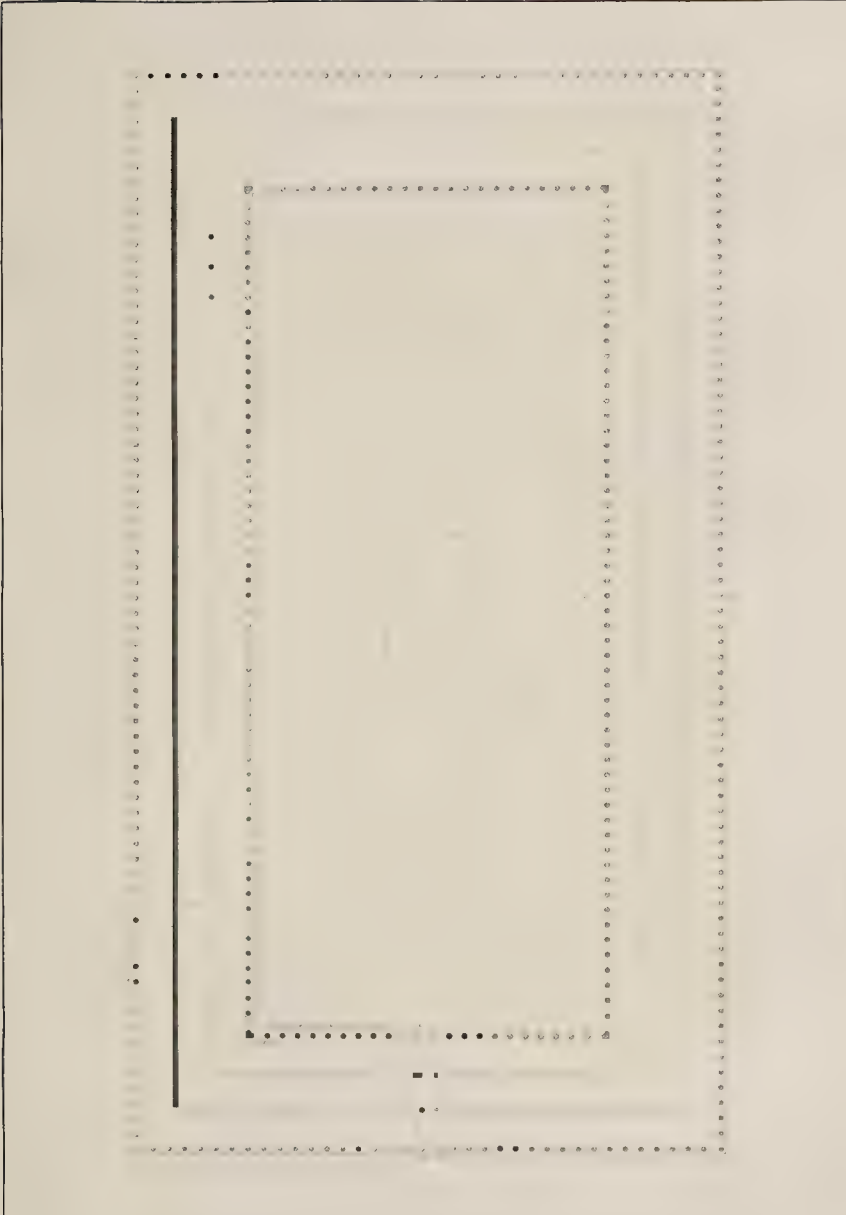


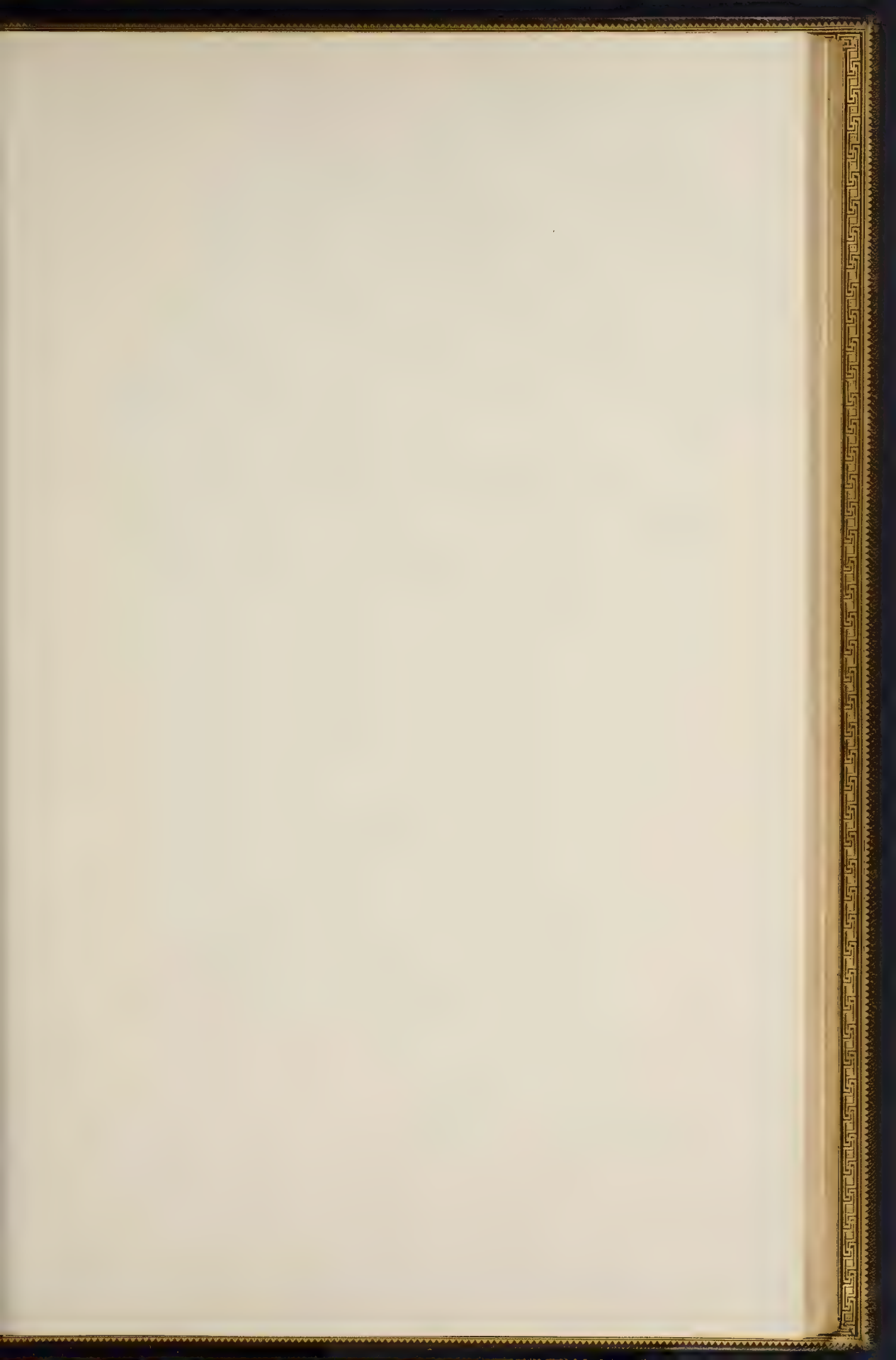
Chap. II. P. II.

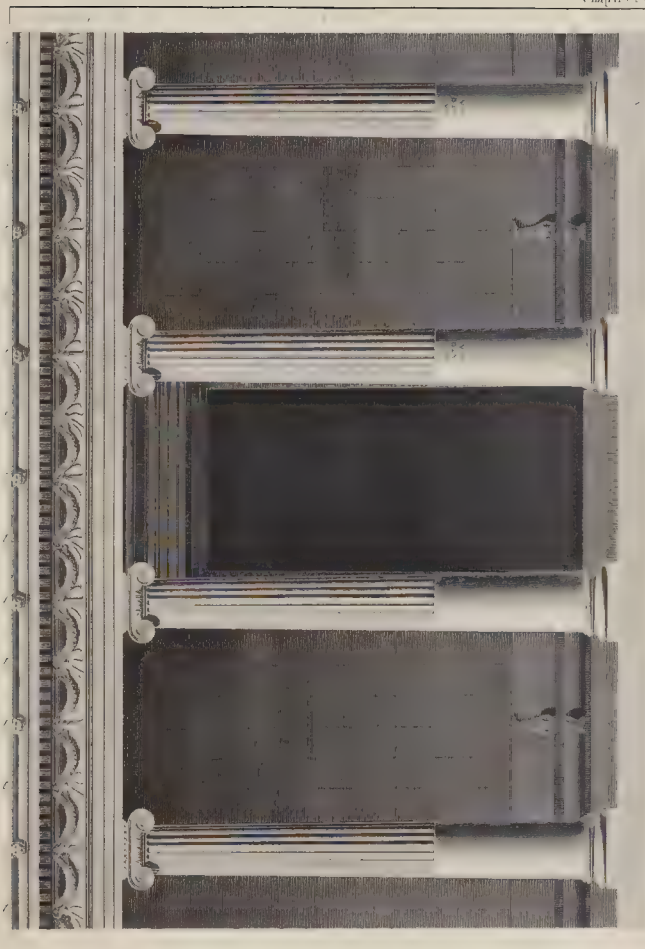


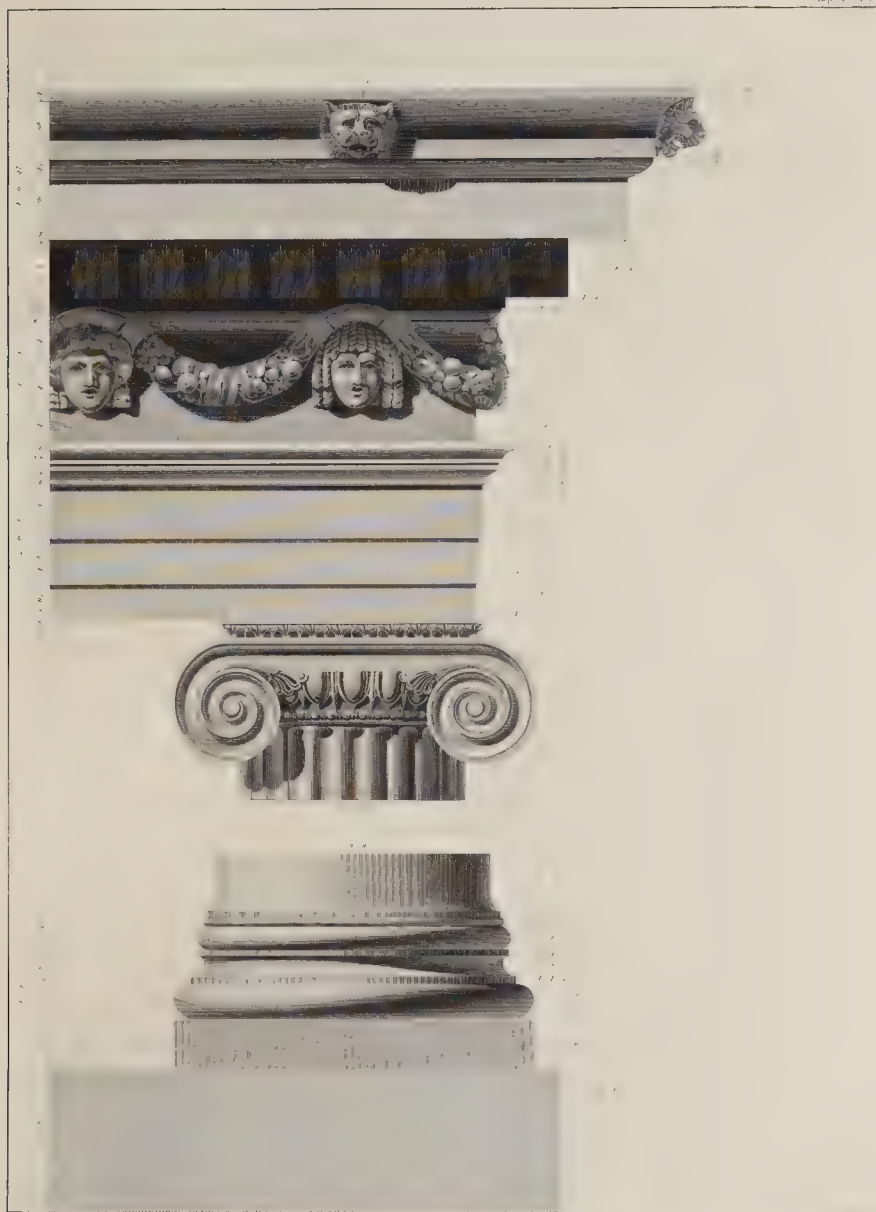


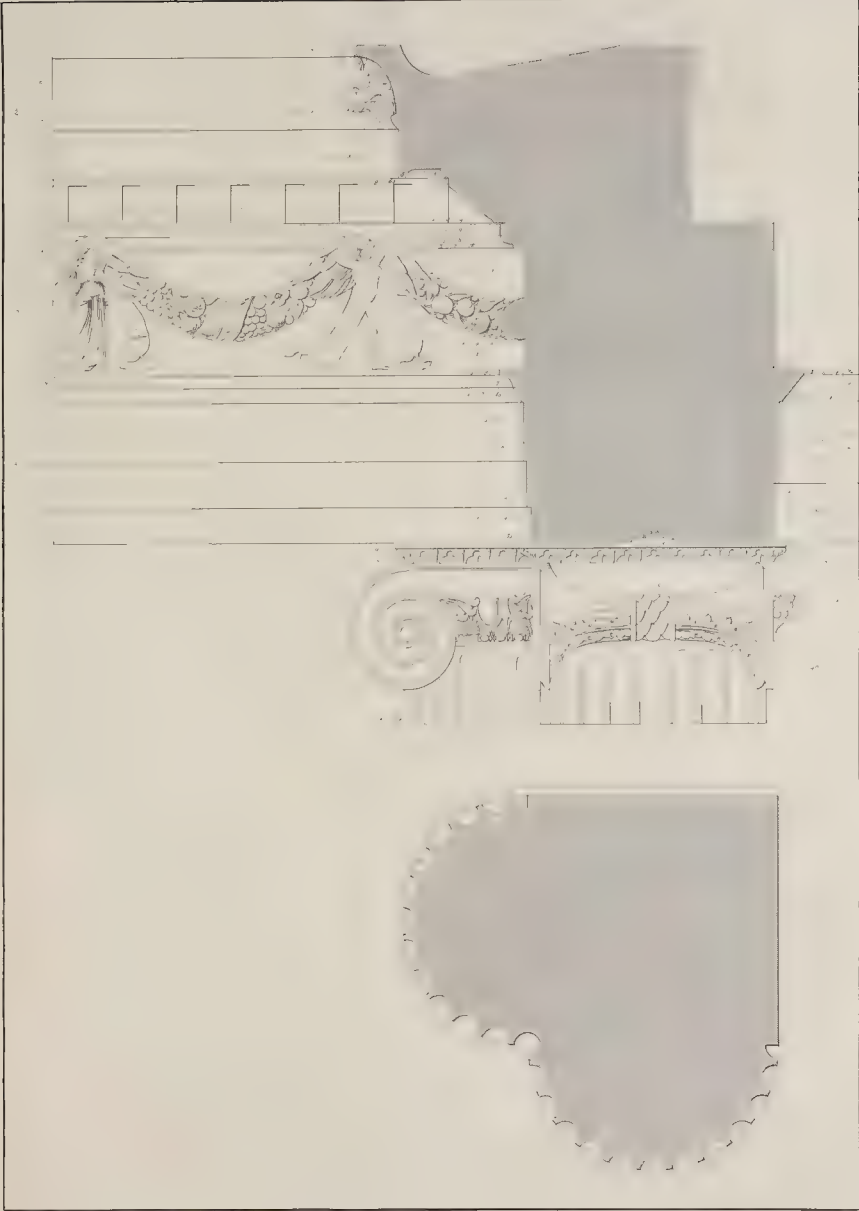


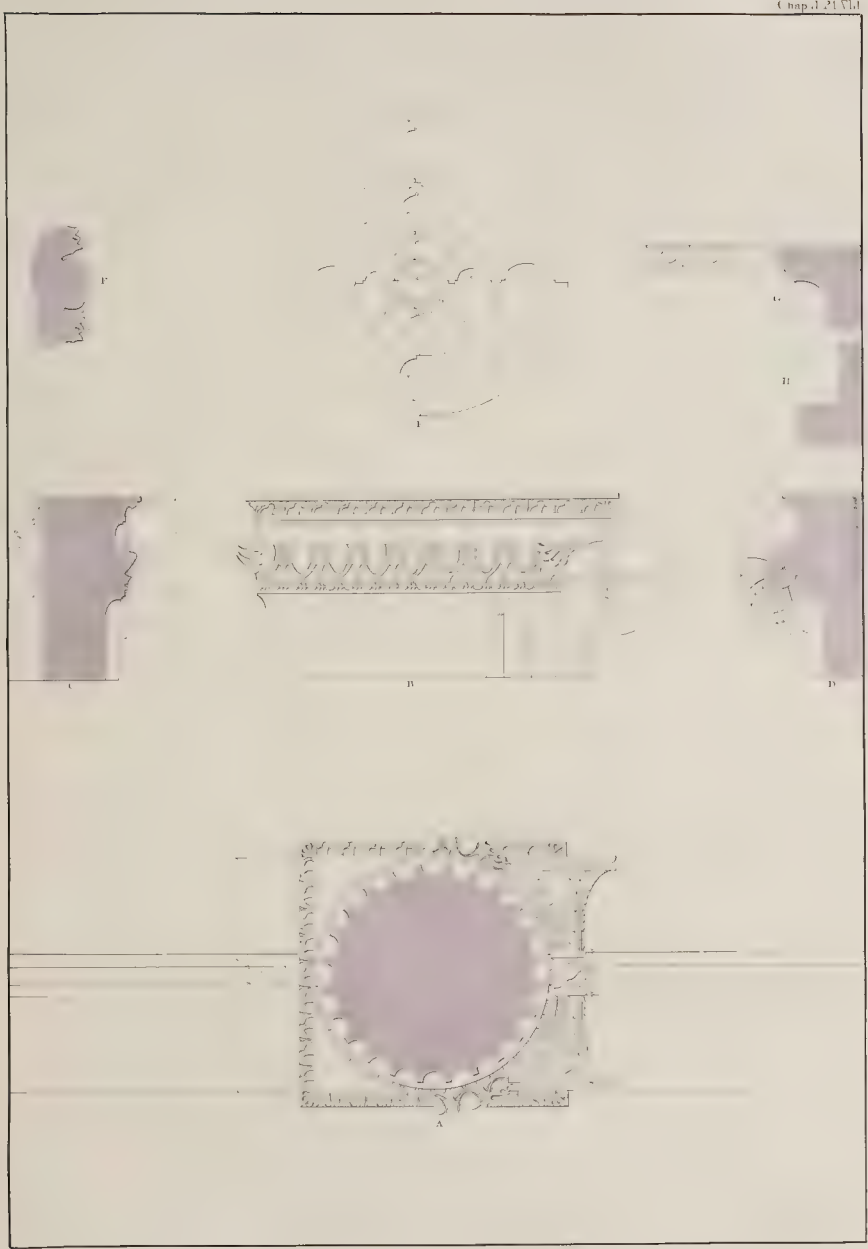




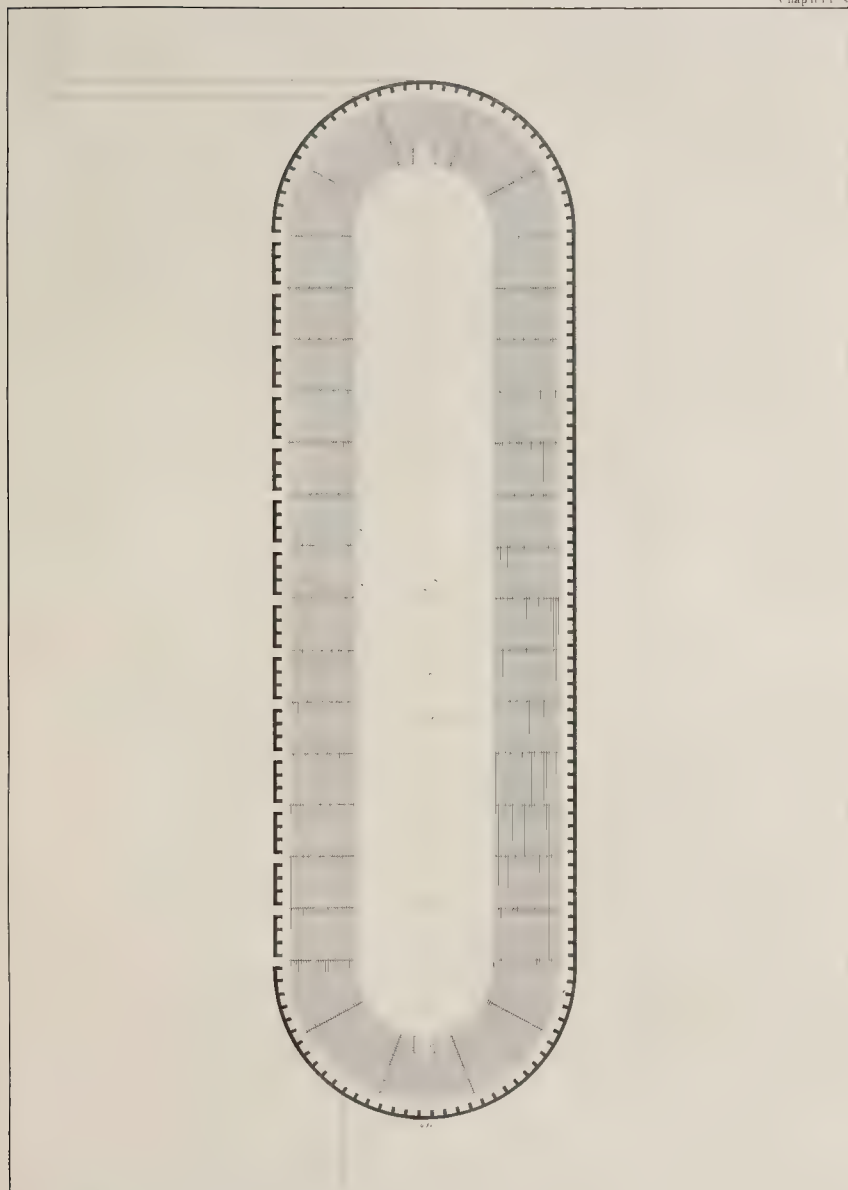


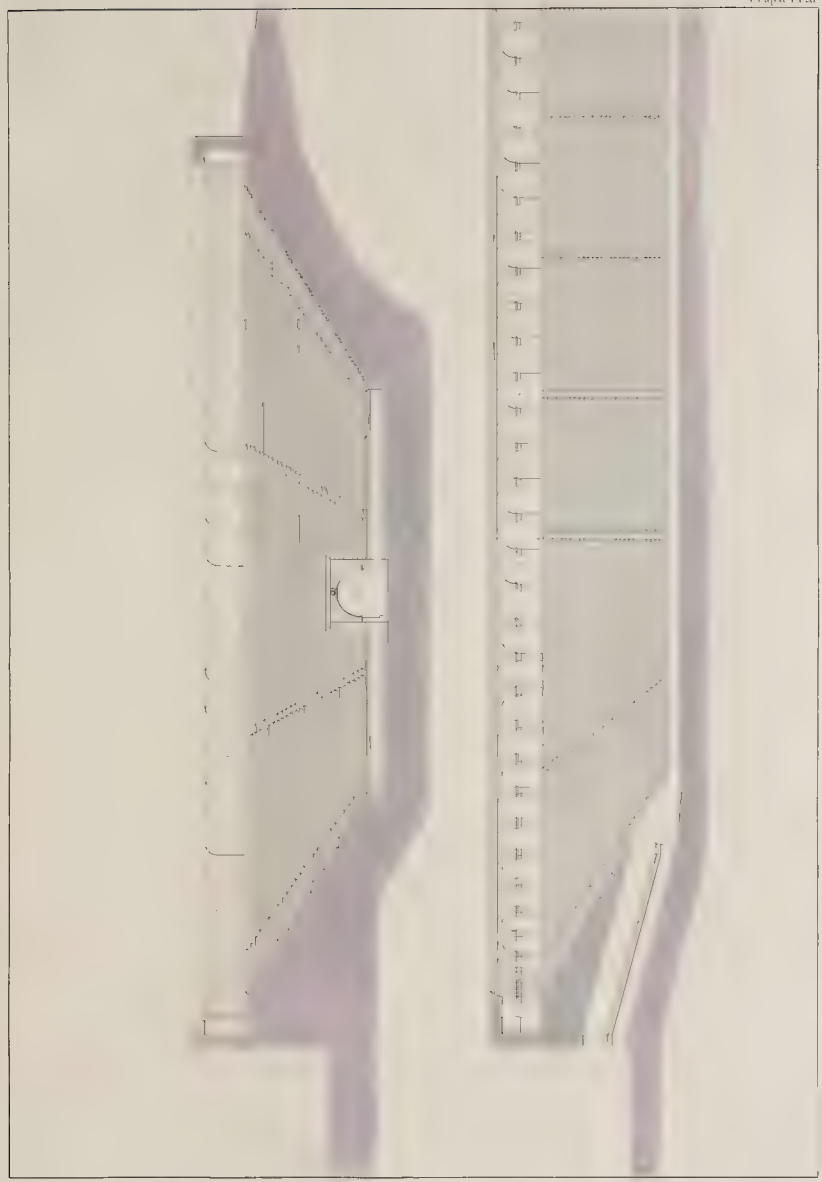


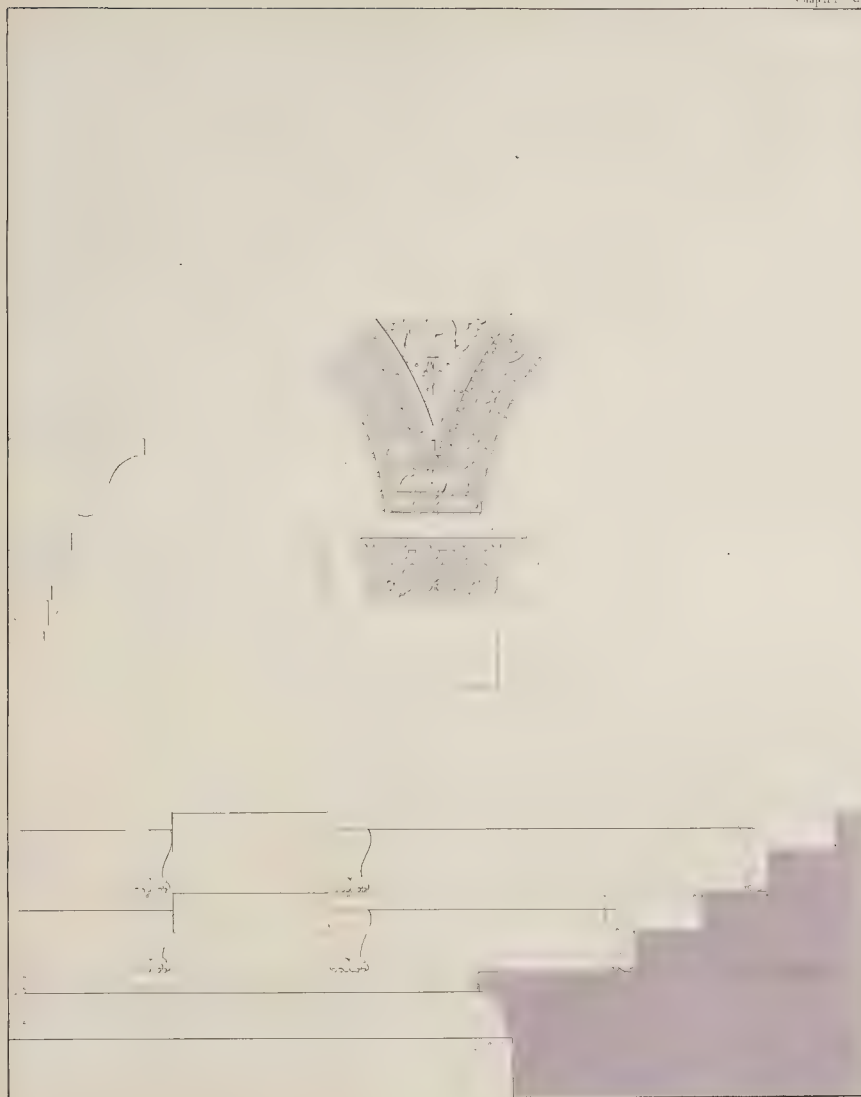


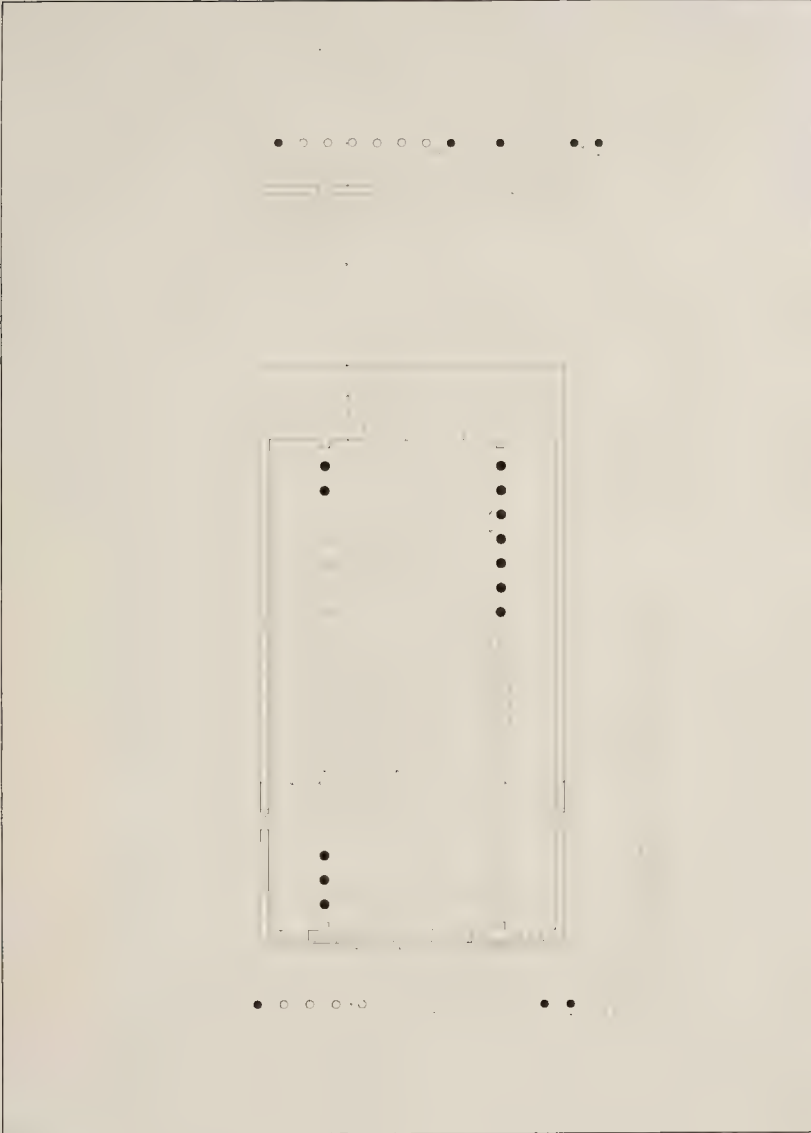


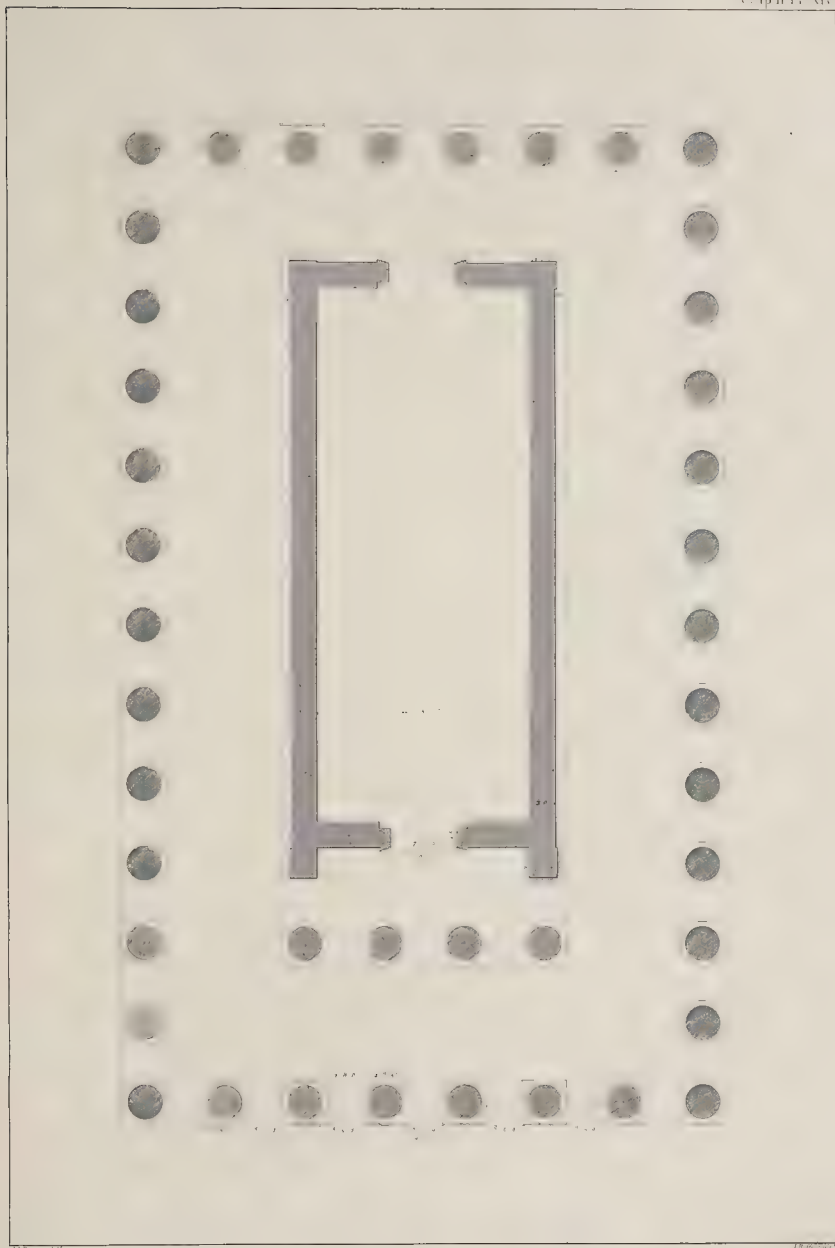


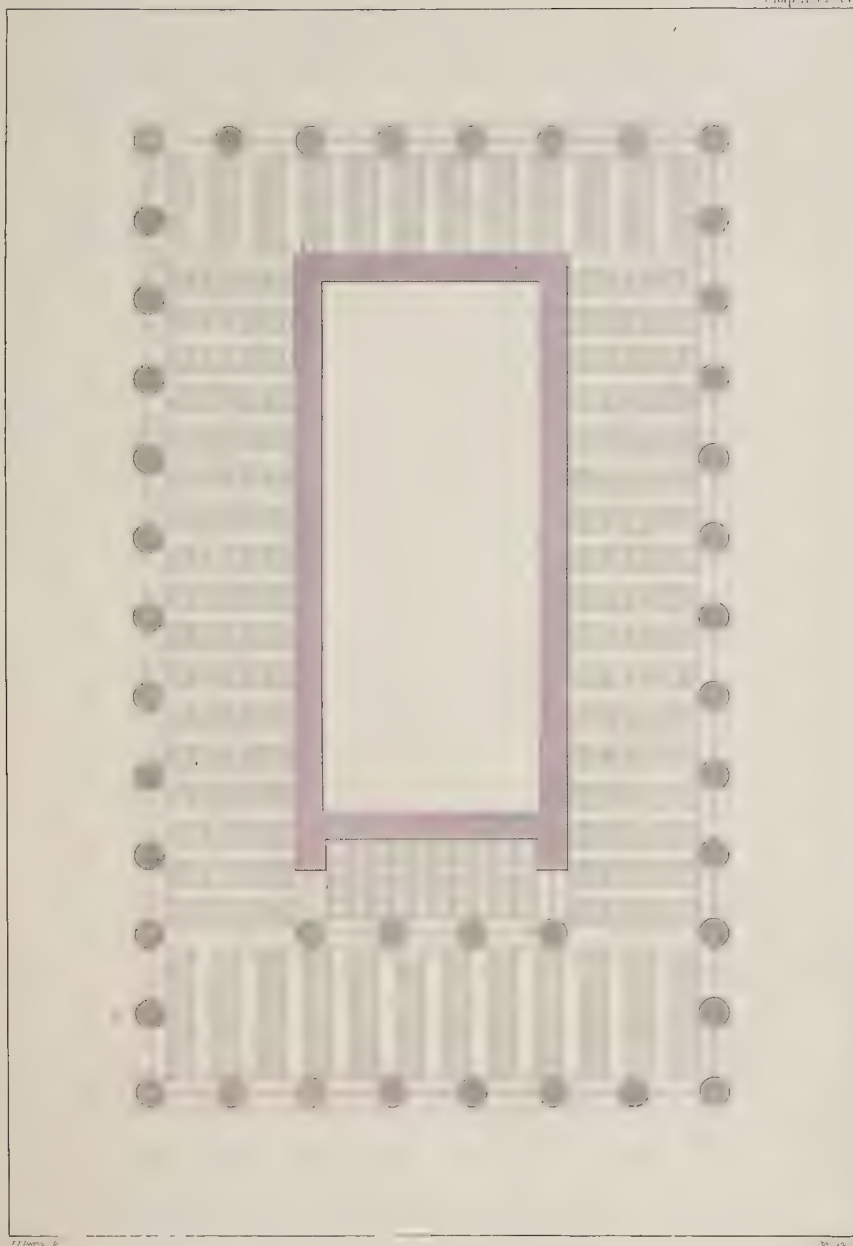


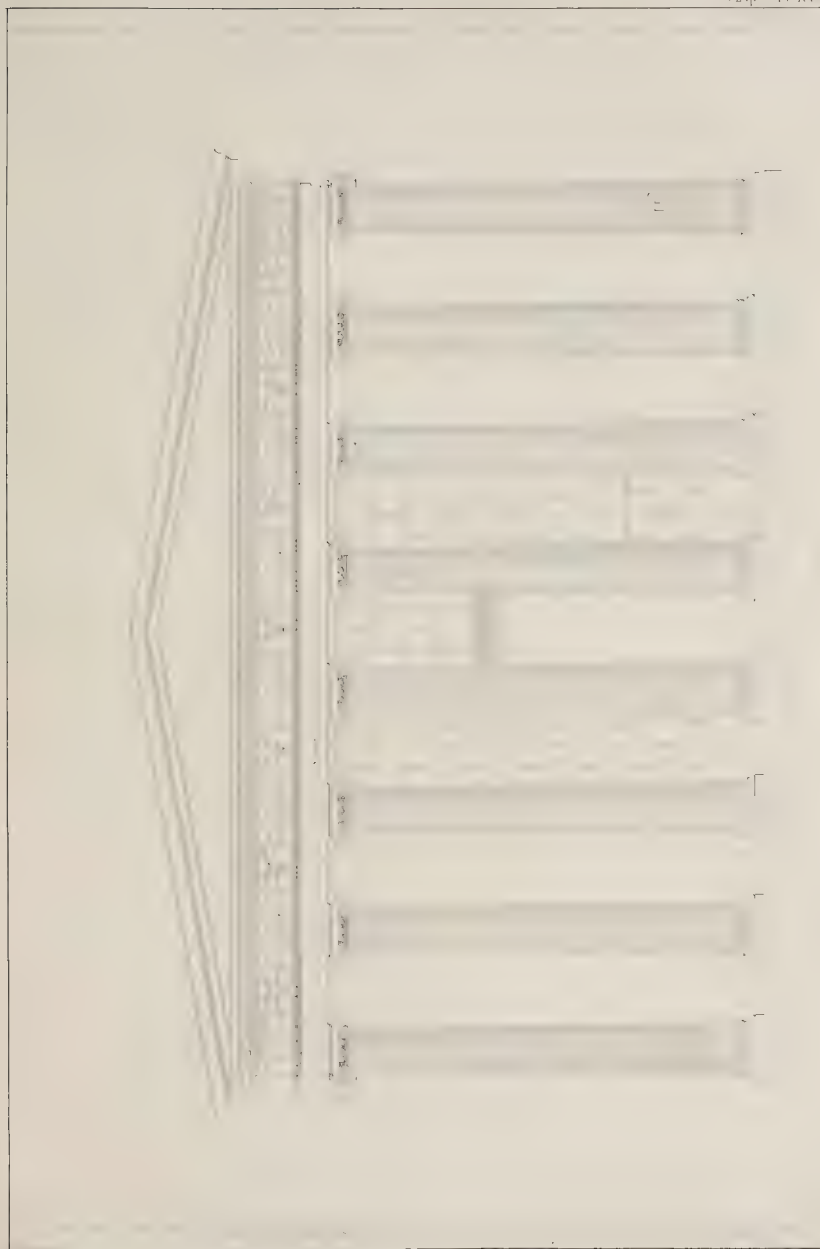


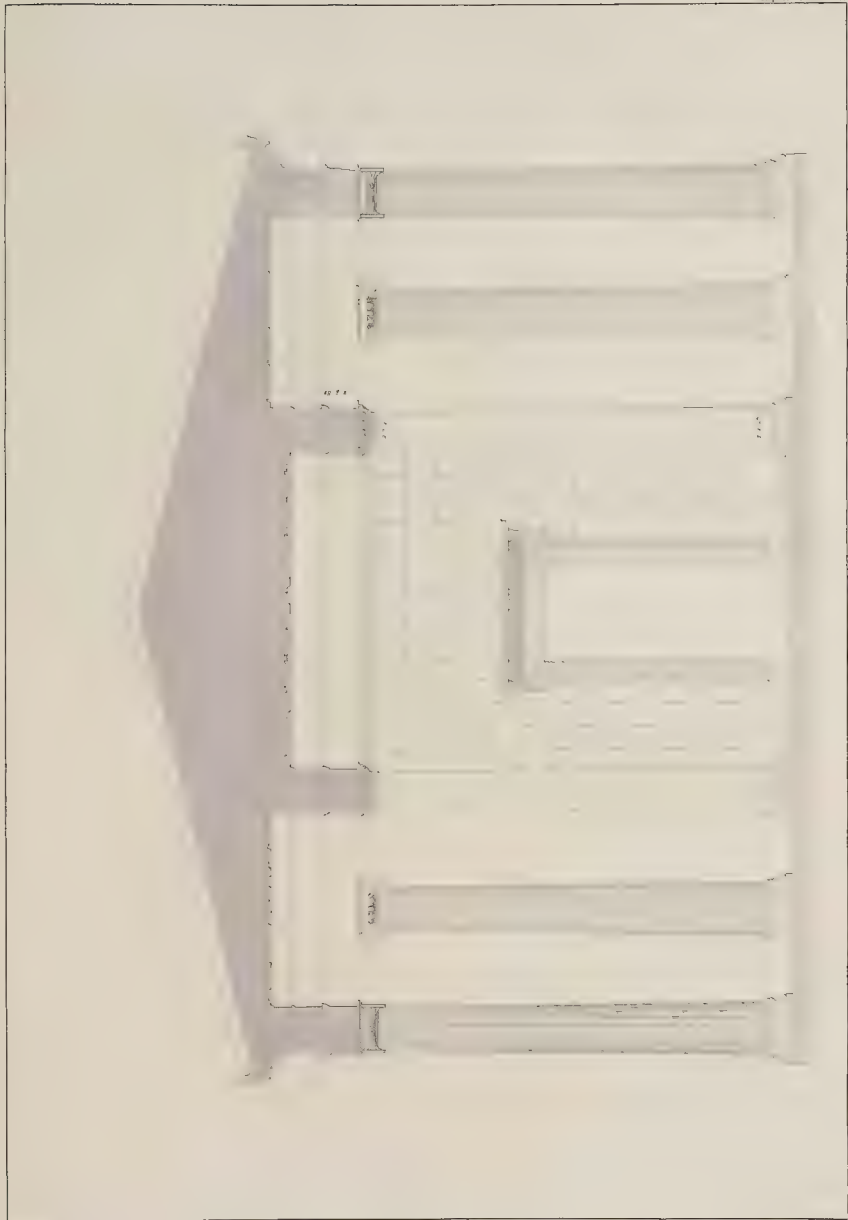






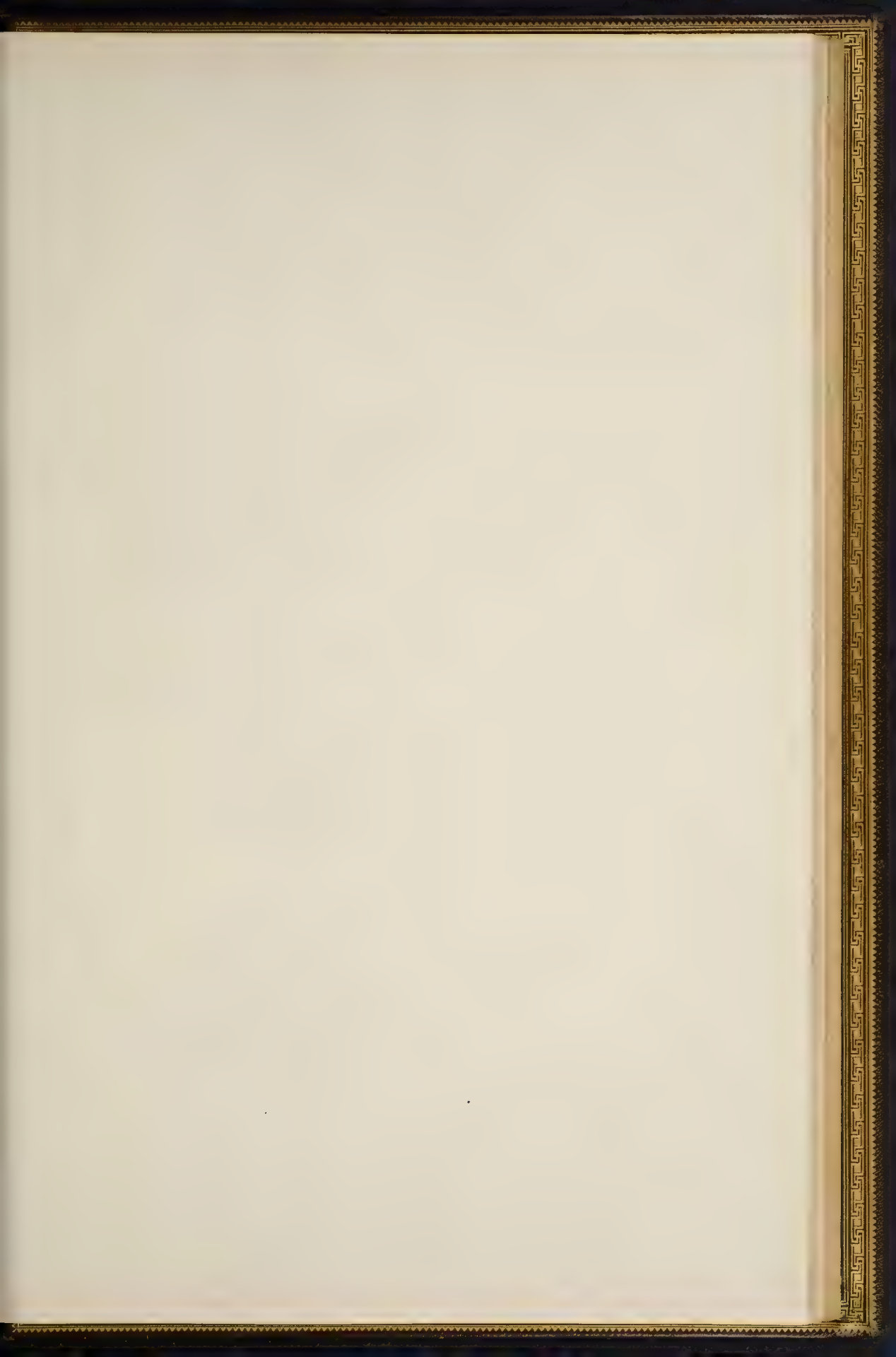


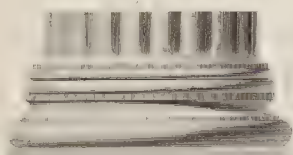


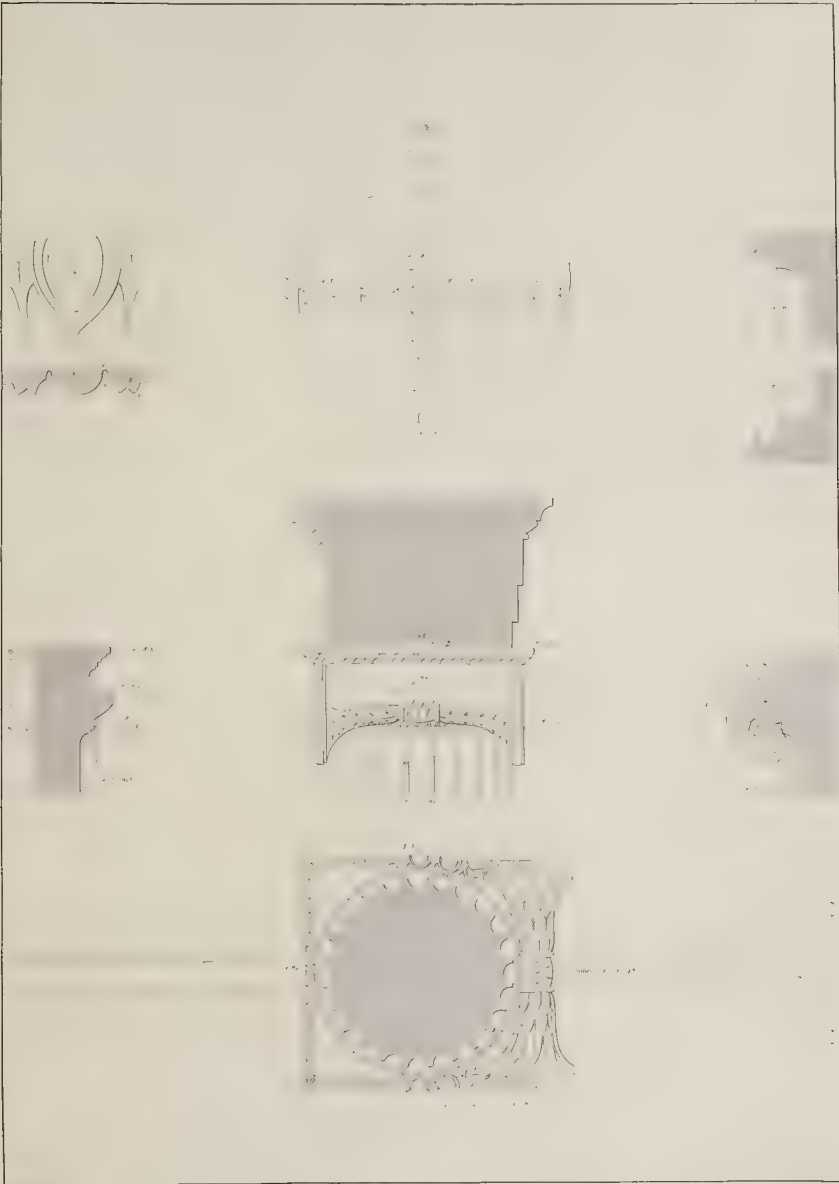


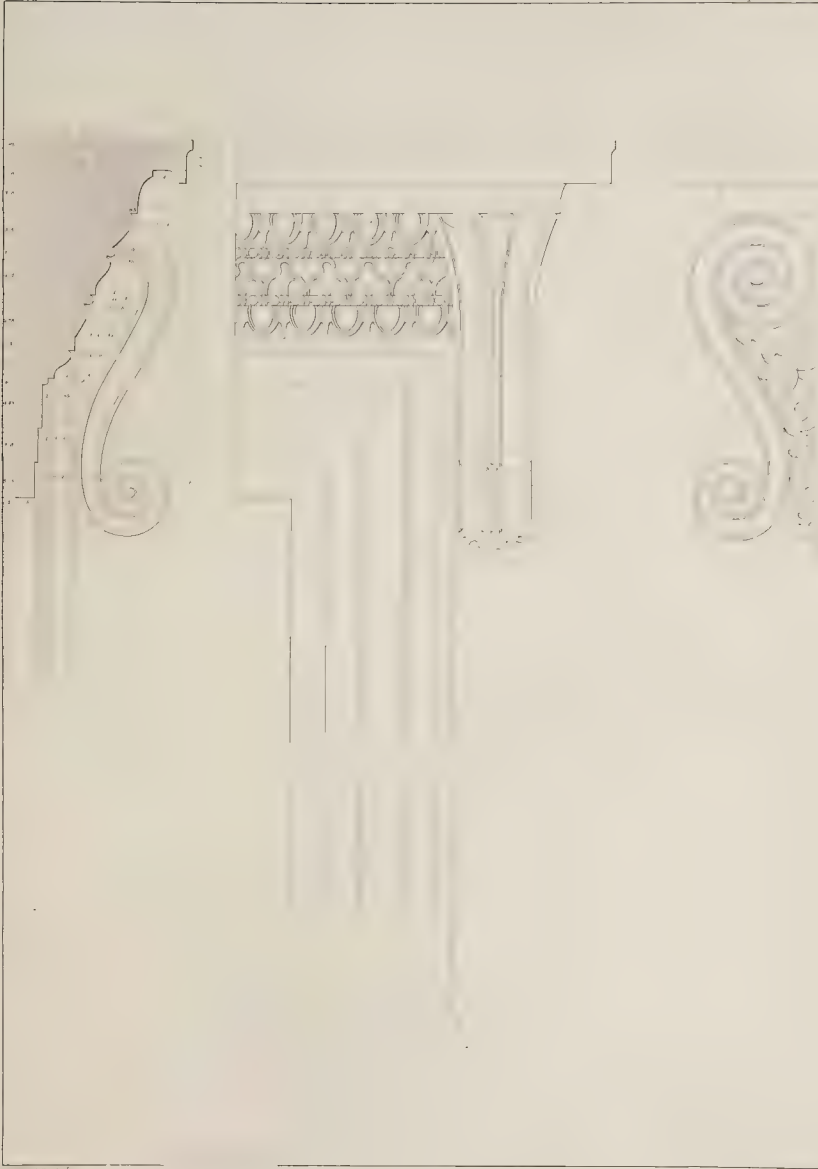
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

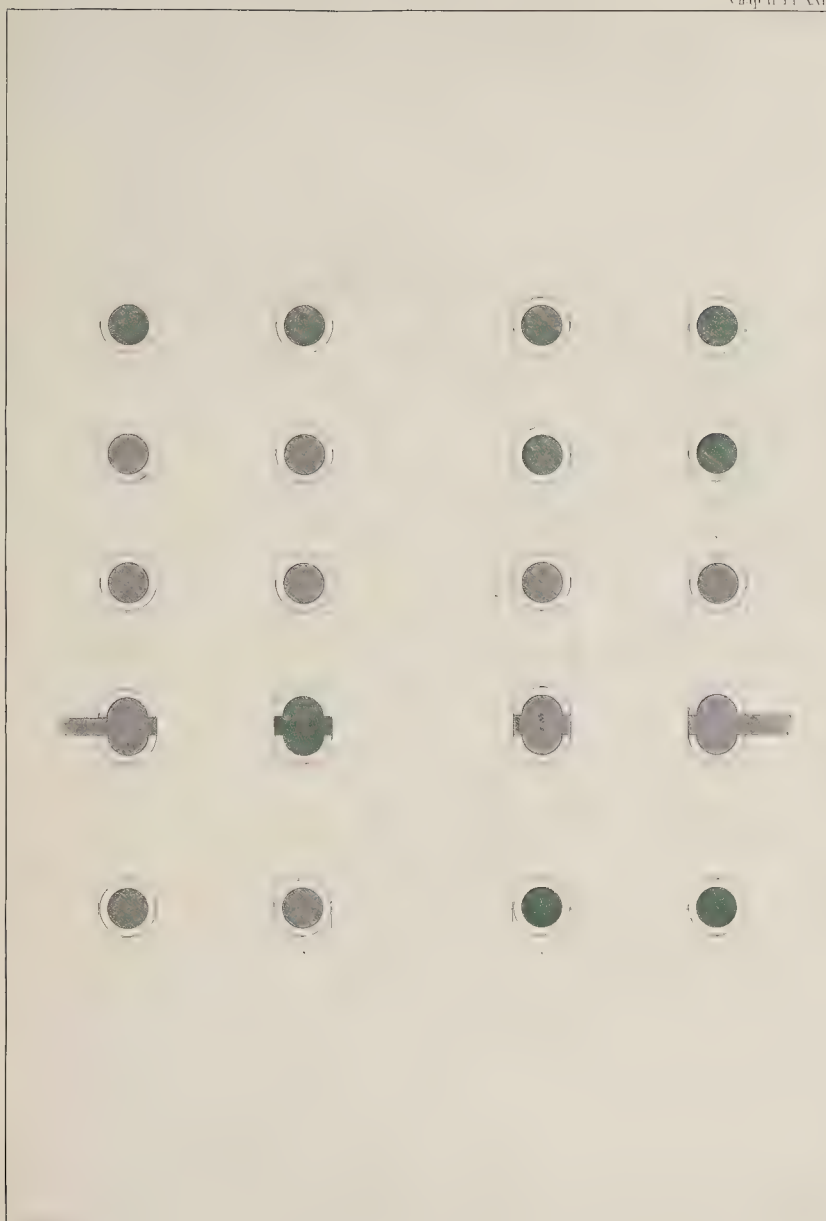
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

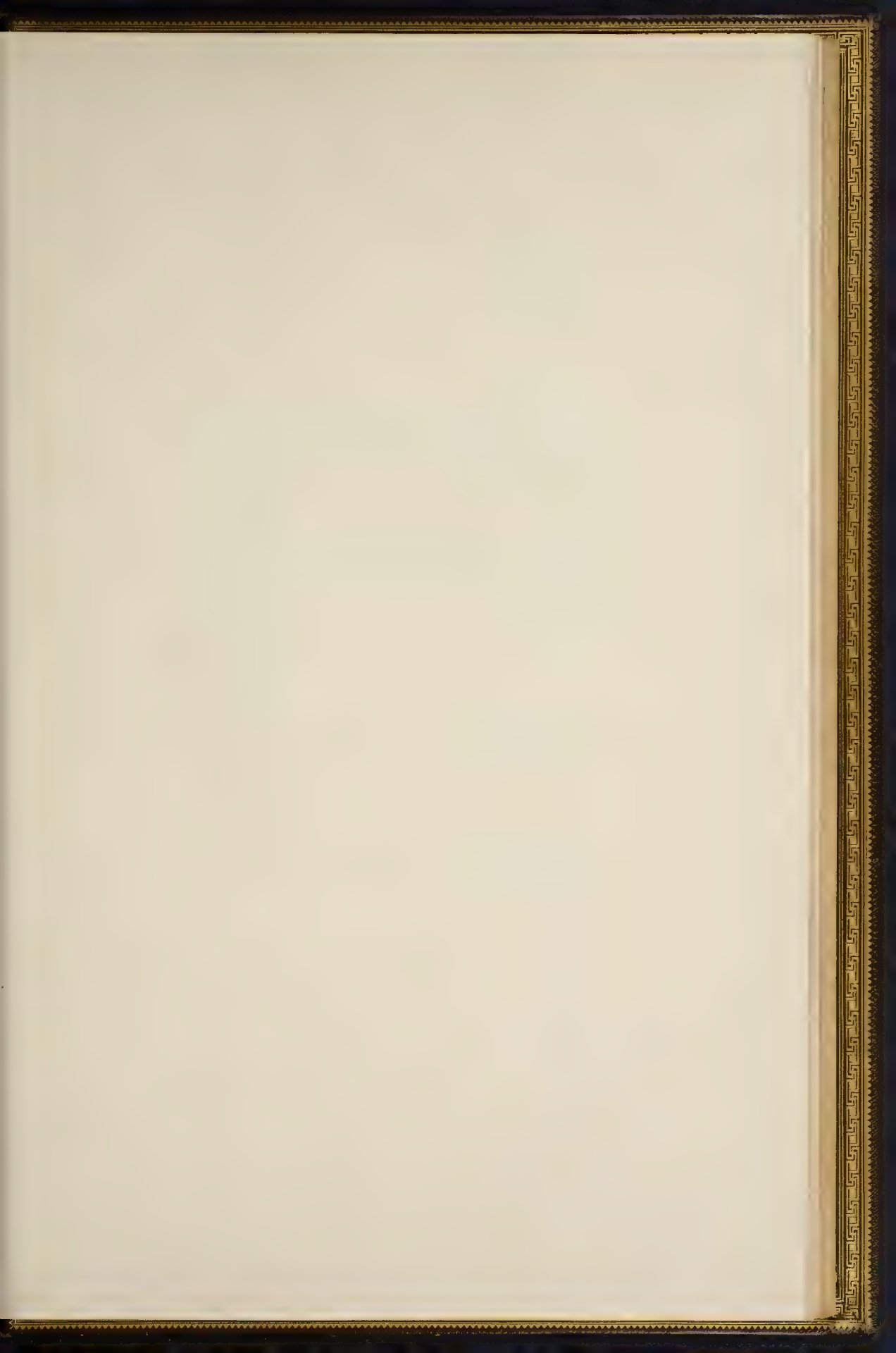


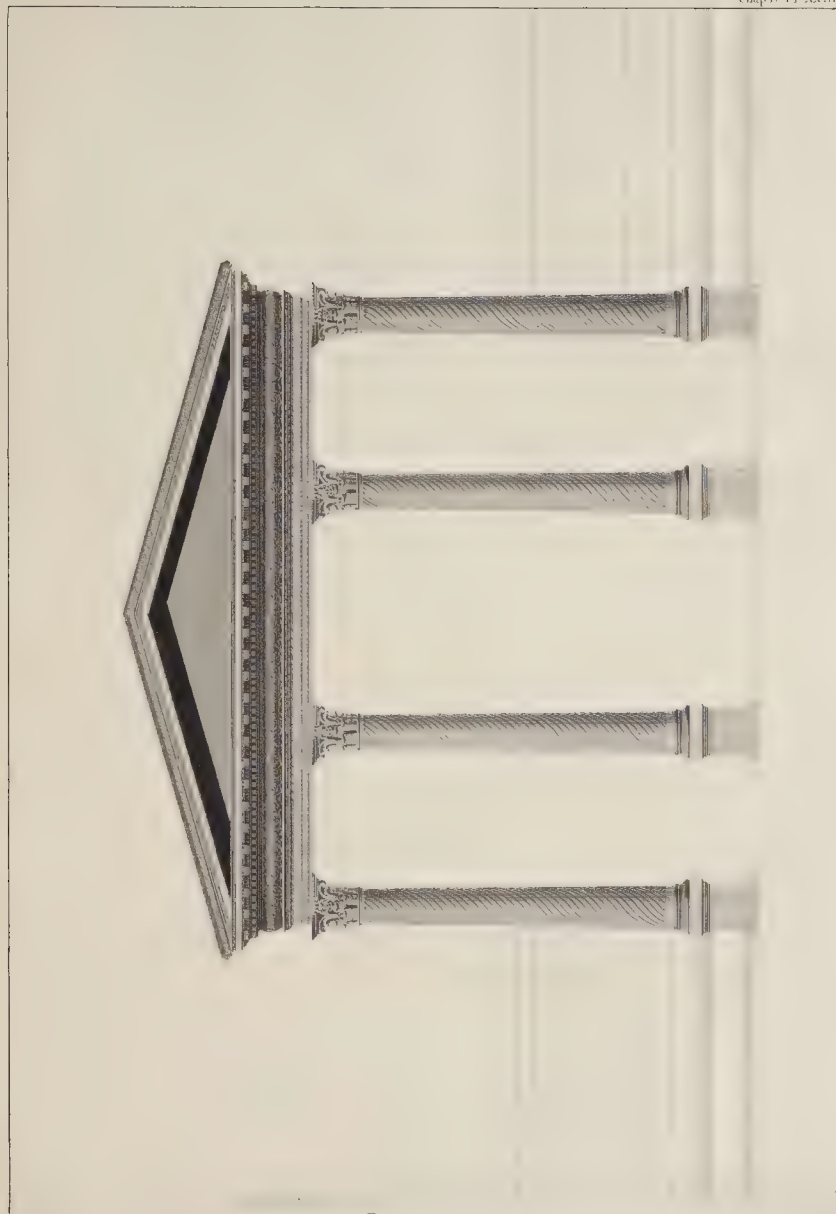


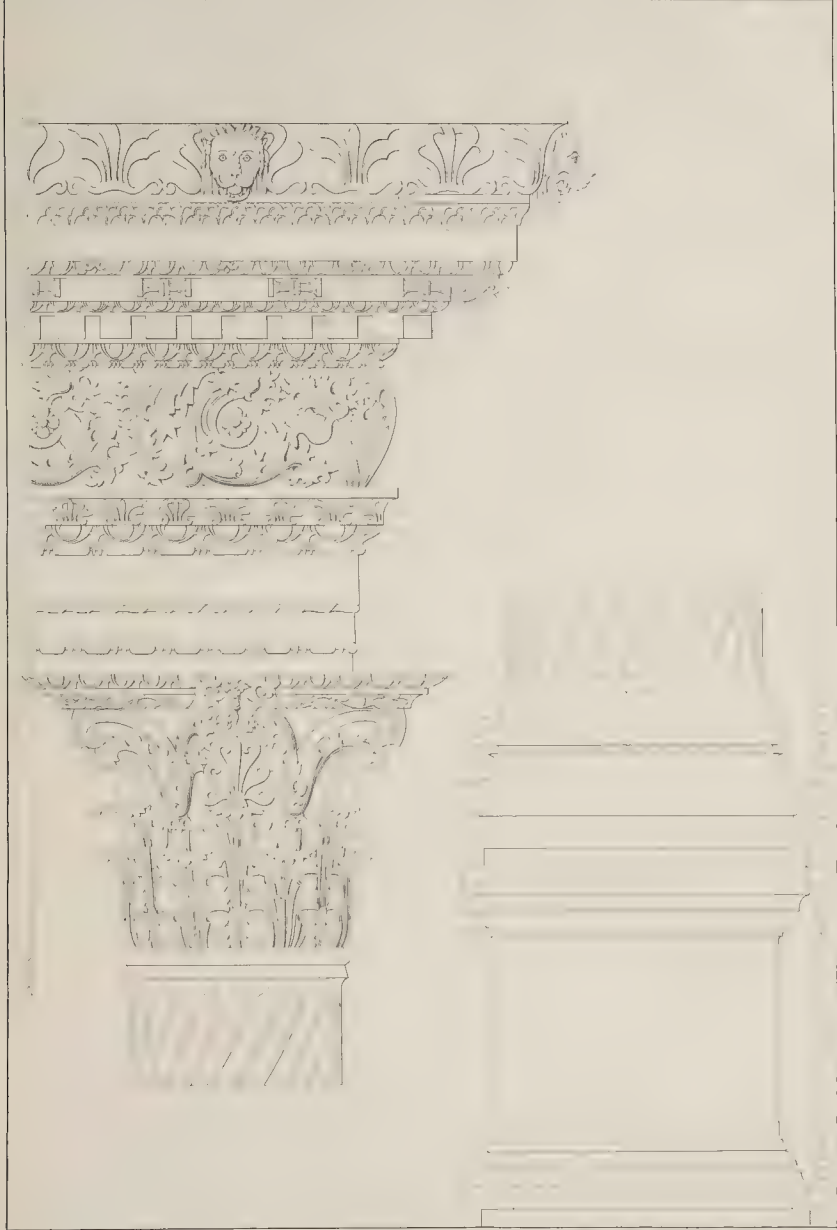




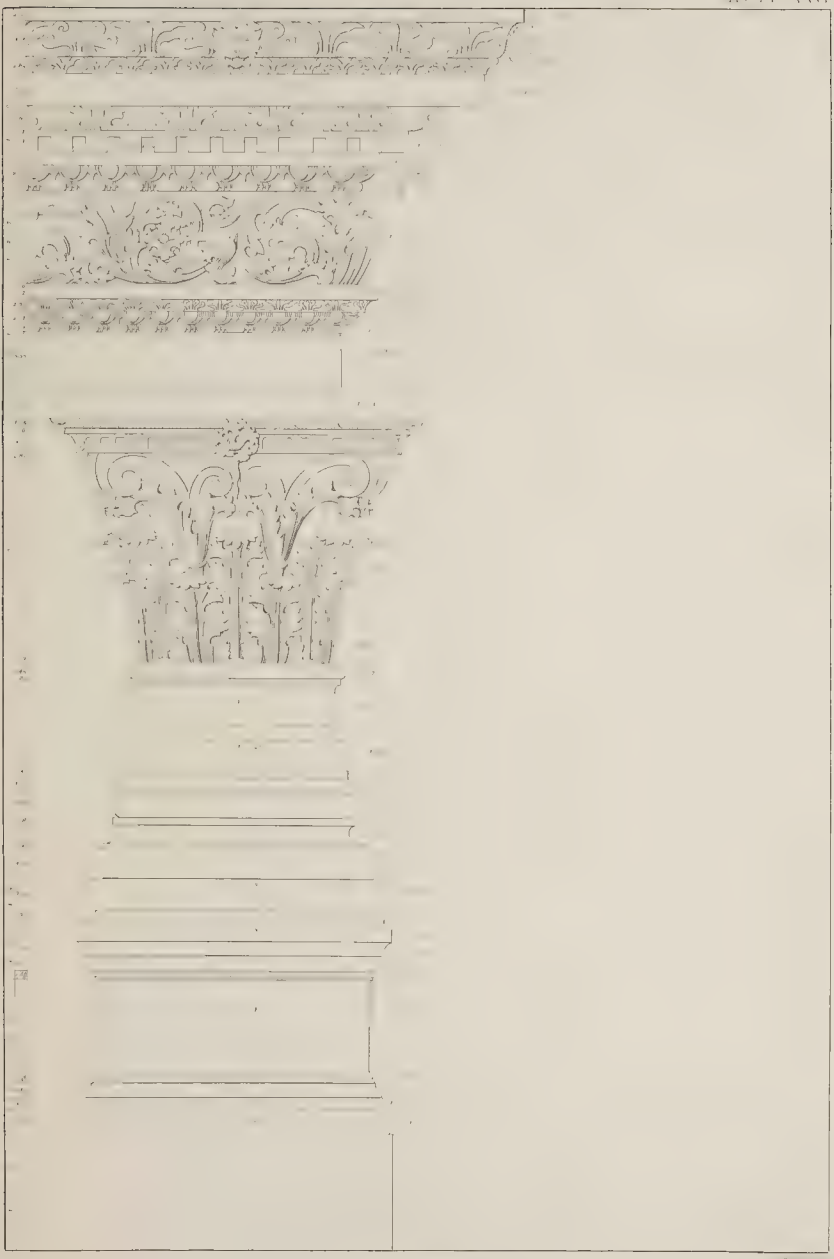


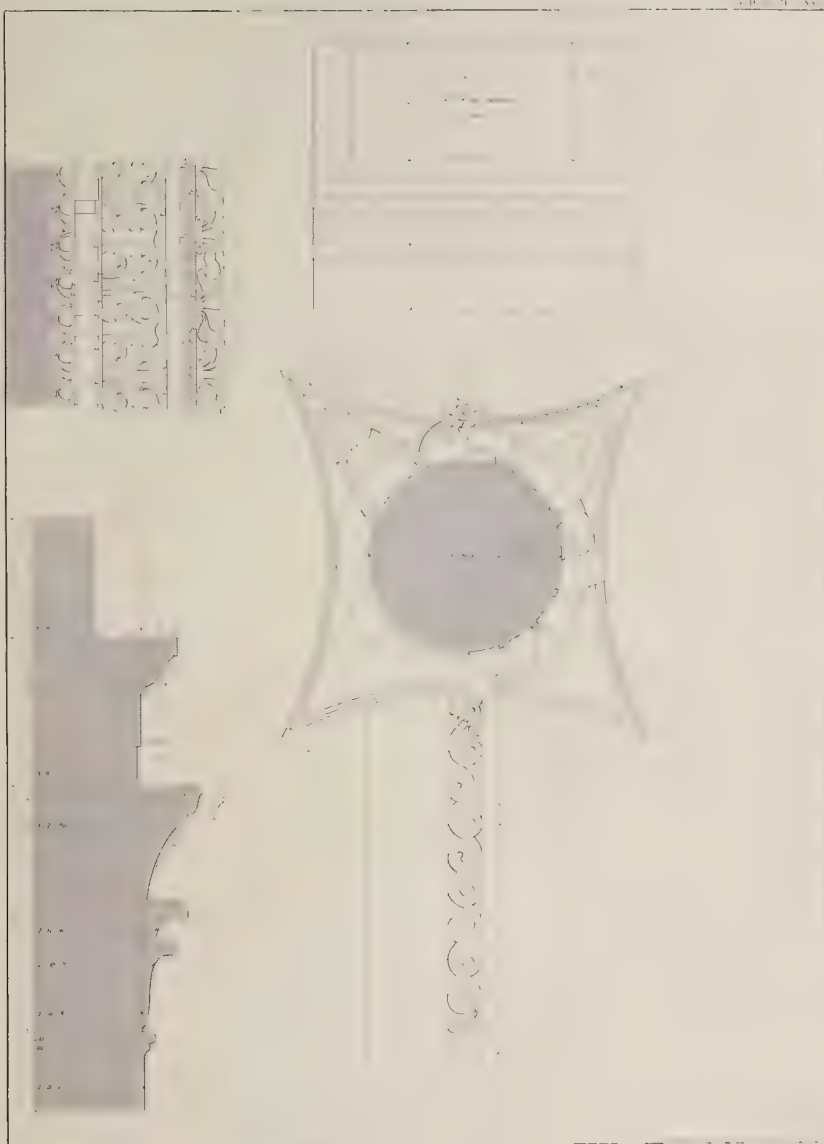














CHAPTER III.

P A T A R A.

LYCIA was that portion of the south-eastern part of Asia Minor which is surrounded on three sides by the Pamphylian sea and the gulf of Glaucus, and hence it was sometimes called the "Lycian Chersonese."* Its coast consists of lofty heights, rarely interrupted by any maritime plains. Adjacent to the Chelidonian promontory, or south-easternmost point of the peninsula, the rivers Limyrus and Arycandus flow through an extensive level, and a little farther west there is a smaller plain which belonged to the city of Myra; but to the westward of this point, the coast presents only a rocky outline backed by mountains, with the sole exception of the vale of the Xanthus, a river more anciently named Sirbe or Sibrus.†

The civilisation of Lycia having come from Crete, together with that worship of Apollo, which was equally received at Rhodes, and in all the Lycian cities, some of the less ancient of which were Rhodian colonies,‡ it is not surprising that the earliest settlement of the Hellenic race in

* Alexand. Polyhist. ap. Stephan. in Πάραγα.

† Strabo p. 665.—Panyasis ap. Steph. in Τριμίλα.

‡ Ex. gr. Gagæ, and Corydalla, Etym. M. in Γάγαι.—Hecateus ap. Stephan. in Κορύδαλλα. Also Phaselis—compare

Lycia should have been in the spacious and fertile plain watered by the Sirbe, situated as it is at the south western extremity of the Lycian Chersonese, immediately opposite to Rhodes and one of the nearest points to Crete. Xanthus, higher up on the river of the same name, where the Cretans first planted their colony, was still considered the chief city of Lycia in the age of Augustus. Here, towards the end of the fifteenth century before the Christian era, Sarpedon son of Xanthus, and brother of Minos of Cnossus is said to have established his followers, then called Termilæ or Tremilæ, at a distance of seventy stades from the mouth of the river, and sixty stades above a spot, where a temple of Apollo was built near a grove sacred to Latona. To this place, according to the fable, the goddess had been conducted by wolves; here she had bathed her new-born twins, and had been sheltered in the cottage of the aged Suessa.*

The most common opinion on the origin of the name of Lycia attributed it to Lycus son of Pandion II, who about seventy years after the arrival of the Termilæ sought refuge among them, having been driven from Athens by his brother Ægeus. His followers were chiefly Æolians from Boeotia, who were soon joined by another colony of the same race from Corinth under Hipponous, more commonly known by the name of Bellerophonites. This hero extended the conquests of the Cretan colony, and his descendants in the second generation were the most illustrious of the allies of Priam in the defence of Troy.

In Lycia, as in many Grecian settlements, when civilisation, wealth and commerce had made some progress, a defensible maritime site became a necessary appendage to the secure inland position of the early colonists. Patara, a harbour situated near the eastern extremity of the plain of the Sirbe, was pointed out by nature as well adapted to this purpose;† and such were its advantages, that in process of time it rivalled Xanthus itself. For this eminence, however, it was

Herodot. VII. 153; Thucyd. VI. 4; Aristenetus *περί Φασελίδος* ap. Stephan. in *Γλῶσ.*—Philostephanus and Heropythus ap. Athen. VII. 297;—Euseb. Chron. II. 120, (324 Mai & Zohrab): whence it appears that Gela in Sicily and Phaselis in Lycia were founded about the year a. c. 690, the former by Antiphemus, the latter by Laciis two brothers from Lindus in Rhodes. See Raoul Rochette Col. Gr. III. p. 157, 251.—Müller, Dorier Eng. Tr. I. p. 127. The coins of Megiste with a Rhodian type show that island to have been colonized from Rhodes: and the name of Rhodia or Rhodopolis, a Lycian city, is a sufficient indication of the same fact.

* Homer. II. B. ad fin.; Z. 171.—Herodot. I. 173; VII. 92.—Scylax in *Λυκία* p. 39 Huds.—Strabo p. 573, 665.—Diodor. V. 56.—Appian. de B. C. IV, 76.—Pausan. Att. 19, 4; Ach. 3, 4.—Eustath. in II. B. ad fin.—et in Dionys. Perieg. v. 847.—Panyasis et Hecateus ap. Steph. in *Τριμίλη*.—Stephan. in *Ξάνθος*, *Λυκία*, *Σύεσσα*.—Apollod. III. 1, 2.—Schol. in II. Z. 155.—Meneceates Xanthius de Lyciacis ap. Antonin. Lib. c. 35; This native writer derives the name Lycia from the wolves which guided Latona. The Letoum still subsisted in the time of Strabo and probably much later. An insulated height in the plain of the Xanthus bearing from Patara in the same direction as the summit of Mount Cragus, may possibly be the site of the Letoum. Whether or not it retains any remains of art cannot be affirmed, as it has never been examined by any competent traveller. The fact of its distance from the coast being greater than the ten stades of Strabo is perfectly

conformable to the evidence, which Patara still affords of the land having here gained considerably upon the sea, in the course of the last eighteen centuries, and perhaps with even less rapidity at Patara than at the mouth of the Xanthus, which indeed if it had not produced such an effect would have been an exception to almost every river in this part of the world. To the westward of the plain of the Xanthus on the heights, near the sea shore, our mission visited a large ancient fortress or small fortified town which corresponds to the Pydnæ of the Anonymous Periplus entitled the *Σταδισμὸς τῆς μεγάλης θαλάσσης*, (Iriarte, Not. Reg. Bibl. Madrit. Cod. Græc. I. p. 2090, Madrid, 1769. —Gail Geog. Græc. Min. II. p. 479) in which the mouth of the Xanthus is placed midway between Pydnæ and Patara, a position, which may have been correct at the time when the Stadiasmus was written, and before the river had spread into branches embracing the spacious delta, which it has since formed. The distance of this fortress from Patara, in the Stadiasmus, does not (we must admit) well agree with the reality, the former being 120 stades, and the latter about six G. M. in a direct line; but such numerical errors in excess are of frequent occurrence in that document. Pydnæ was doubtless the Cydna of Ptolemy, placed by him near Mount Cragus, on an extremity of which mountain this ruin in fact is found. Pydna of Macedonia in like manner was sometimes written Cydna, (Stephan. in *Κύδνα*.)

† *ἡ ἐν Πάταρα, πάλιν ἰουδαίαν ἐπὶ τῷ Σανθίῳ*. Appian. de B. C. IV, 81.

partly indebted to the worship of Apollo, who was said to have made it his residence during the winter half year,* delivering oracular responses which inspired as much confidence as those of Delphi, and attracted at length to the Patarean temple wealth which might even be compared with that of the Delphic.†

In addition to the advantages derived from religious sources Patara had the good fortune, in common with Xanthus, to belong to a confederacy cemented by wise institutions, and which secured to Lycia a long course of peace and prosperity. As we may generally trace to geographical causes the chief social peculiarities, which existed as well in large portions of Greece as in individual states, the antiquity and permanency of the Lycian confederacy may in great measure be attributed to its seclusion from the rest of Asia Minor; of which Lycia formed a great chersonese or promontory bounded on three sides by the sea, and by lofty mountains to the northward.‡

We learn from Strabo, who has contrasted the condition and character of the Lycians with those of their neighbours of Pamphylia and Cilicia, that when the two latter people had by piracy obtained a command of the sea as far as the coast of Italy, the Lycians were never tempted to descend to such nefarious means of gain, but continued to conduct themselves with honor and prudence, sedulously preserving their ancient customs and political institutions. Their confederacy, called τὸ σύστημα Λυκικὸν, was composed of twenty-three cities, whose deputies formed a national assembly (καὶνὸν συνέδριον,) in which, after electing a Lyciarch and other magistrates, they apportioned the expenses required for national purposes among the several cities of the union, according to the number of votes, which each city had the right of giving in the council. The six largest cities had three votes each, these were Xanthus, Patara, Pinara, Olympus, Myra and Tlos. Some of the others had two votes, the remainder one only. During the independence of the republic questions of peace, war and alliance formed a part of their free deliberations, but in the time of Strabo these could only be determined in conformity with the interests of Rome.§ Both the constitution and the sacred worship of the Lycian confederacy are illustrated by the coins of many of their cities, bearing the head, or lyre, or some other type of Apollo, with the common legend Λο or Λυδιαν, the name of the particular city being generally designated by its two initial letters. The cities of which coins thus impressed still exist, are Araxa, Corydallus, Cragus, Cyane, Limyra, Massicytes, Olympus, Patara, Phaselis, Podalia, Rhodia, Tlos and Xanthus|.

* Serv. in Virgil. IV. 143. It is chiefly in the Latin poets that we find allusions in agreement with this fable. From Herodotus (I. 182) we learn only that Apollo did not always deliver oracles at Patara, and that when the god was supposed to be present, the priestess passed the night in the temple. A similar custom was observed at Egyptian Thebes, and in the temple of Jupiter Belus at Babylon.

† Quondam opibus et oraculi fide Delphico simile.—Pompon. Mel. I. 15.

‡ It was from the city of Patara that the Lycian chersonese,

received the poetical designation of ἄκρα Παταρῆς.

Τοῦ μὲν ἐπὶ προχοῇ Παμφυλίοι ἀμφεμένοντα,
"Ὅσασιν ἐπιπροβέβηκε Χιλιδονίων ἐπὶ νήσων"
Σημα εἶχει ἱερήμου Παταρῆς τελεῖται ἄκρον.

Dionys. Perieg. v. 127.

§ Strabo p. 664, 665, et Artemidorus *ibid.*

|| Most of these coins have the reverse *intra quadratum incusum*, and some of them are probably the latest impressed in that manner, which generally indicates a remote antiquity.

Although the Cretan origin of Patara cannot be doubted, ancient mythologists differed, as usual, as to the circumstances of its foundation; and some of them rejecting the derivation of the name of the province from Lycus of Athens, ascribed it to a nymph Lycia, whose son Ica dius of Crete, having established himself in the country, gave to it the name of his mother, and that of Patara, to the city which he founded, and consecrated to his father Apollo.* The origin of the word Patara, afterwards changed to Patara, is not stated, but the legend seems to be a part of the same reported by Stephanus on the authority of Alexander Polyhistor, and which is found also in the commentaries of Eustathius on Dionysius the geographer. A girl, who was carrying to Apollo an offering consisting of lyres, bows and arrows, such as children play with, set down the box containing them, while she rested by the road side, when a breeze springing up carried the box into the sea, which conveyed it to the coast of the Lycian chersonese. Hence the chersonese became sacred to Apollo, and the place received the name of Patara, a word synonymous with *κίστις* or *κιστῶς*, a box.†

An heroic origin was also attributed to Patara as generally occurs in regard to Greek cities. According to Hecateus, Patarus was the son of Apollo and of Lycia daughter of Xanthus;‡ another account represented Patarus and Xanthus, sons of Lapeon, as having enriched themselves by piracy, and settled in Lycia, where they founded the two cities which were named from them,§ and where Patarus founded a temple of Apollo.||

The first event recorded of Patara in authentic history is its submission together with Xanthus, Pinara, and thirty other towns of less note, to the victorious arms of Alexander in his march through Lycia.¶ During the period, which elapsed between this time and the conquest of Asia by the Romans, the harbour of Patara was of the highest importance to the contending parties in these seas by its position at the south-western extremity of the Asiatic coast, and by its conveniences both natural and artificial. It is now so much filled up by the combined effect of alluvion from the heights, and of sand accumulated along the coast, that it is distinguishable only as an inundated or marshy part of the maritime plain.

Nine years after the death of Alexander, B. C. 315, when Antigonus was opposed to Seleucus and Ptolemy, Polycleitus the lieutenant of Seleucus who was at Aphrodisias, a harbour situated a little to the eastward of Celenderis in Cilicia, received information that Theodotus the navarch of Antigonus had left Patara with the Rhodian fleet furnished with rowers from Caria, and

* Serv. ad Virgil. *Æn.* IV. 143.

† Stephan. in *Πάρατα*. Eustath. ad Dionys. *Perieg.* v. 129. The former author adds, that the girl was from Salacia of Ophionis (*Σαλακίαν κόρην ἐξ Ὀφειονίδος*) and that some Salacian fugitives who happened to find the offerings, burnt them. It is difficult to understand what places were here intended. The only Salacia known to ancient geography was in Portugal. But there were a Salbace and a Salmace in Caria. Salbace was the name of a river or mountain in Caria, on which

there were two cities named Apollonia and Hieracleia: Salmace was the name of the citadel of Halicarnassus, and is described by Stephanus as a Carian city.

‡ Ap. Stephan. in *Πάρατα*. Pliny (*H.N. Lib. V. c. 28.*) affirms that the more ancient name of the city was Sataros.

§ Strabo, p. 666.

|| Eustath. *ubi sup.*

¶ Arrian. *exp. Alex.* I. 1, c. 5.—According to Pliny, *loc. cit.* Lycia had once contained 70 cities, of which 36 existed in his time.

accompanied along the shore by a body of infantry under Perilaus. Polycleitus sailed therefore from Aphrodisias towards the Lycian coast. Having landed some troops near a pass which the enemy could not fail to traverse, he concealed his fleet at the same time behind a promontory, and thus surprising the enemy both by land and sea, gained a double victory over them. Theodotus, Perilaus, all the ships, and a great number of the land forces were taken, and Theodotus died soon afterwards of the wound which he had received in the action. The historian has not named the place where this event occurred, but it was probably on the coast of Lycia not far from Patara.* Eleven years afterwards, in the first year of the 119th Olympiad, when Rhodes was besieged by Demetrius Poliorcetes, the Rhodians sent out nine ships in three divisions to act against the enemy.† Menedemus one of the commanders, though his three triremes were of the inferior class, named *τρημιολία*, was very successful; entering the harbour of Patara he burnt one of the Demetrian ships of which the crew was on shore, and in the course of his cruise captured many transports laden with provisions, as well as a quadrireme from Cilicia bearing the royal robes and other effects, which had been sent to the king by his wife Phila.‡

The next notice of Patara occurring in history is after a lapse of nearly 130 years, in the year B. C. 196, when Antiochus having broken off a negotiation, in which he was engaged with the Roman generals at Selymbria, on the subject of his encroachments in Thrace, sailed towards Egypt, with the intention of taking advantage of the supposed death of Ptolemy Epiphanes, of which a report had reached the negotiators at Selymbria. On arriving at Patara he learned that the rumour was false, upon which he determined to proceed against Cyprus, but having been delayed near the Eurymedon by some mutinous proceedings among the rowers, and afterwards assailed at the entrance of the gulf of Issus by a tempest, which destroyed a great part of his fleet, he was content to seek refuge with the remaining ships in his port of Seleucia at the mouth of the Orontes.§

Six years afterwards occurred that eventful campaign which terminated in the battle of Magnesia, and substituted the Roman power for that of Antiochus throughout Asia within Taurus. Patara was at this time the best harbour, which the king possessed between Syria and Ephesus, and it was the more important to him, as the chief Carian cities were in alliance with the Romans. The prætor Lucius Æmilius Regillus having superseded C. Livius in the command of the Roman fleet at Samos, held a council with Eumenes of Pergamus and the Rhodian commanders, at which it was resolved that while Polyxenidas and Regillus observed the main fleet of the king at Ephesus, C. Livius should proceed against Patara, having first communicated with the government of Rhodes.|| His squadron consisted of two Roman quinqueremes, four Rhodian quadriremes, and two open vessels of Smyrna. The cities which he passed in his way, Miletus, Myndus, Halicarnassus, Cnidus, and Cos, cheerfully obeyed his orders, and the Rhodians supplied him with three additional quadriremes. From Rhodes the combined fleet proceeded to Patara. In approaching

* Diod. Sic. XIX, 64.

† Diodor. *ibid.*

‡ Id. XX, 93.

§ Polyb. XVIII, 32.—Liv. XXXIII, 41.
Liv. XXXVII, 14, 15.

|| Diodor. *ibid.*

the harbour the breeze at first was favourable, and gave hopes of obtaining some advantage by means of a sudden terror. But the wind then changed and the waves began to roll in various directions. By rowing, however, the ships reached the land, but as there was no safe anchorage near the city, and they could not remain before the enemy's port, the sea being rough, and the night coming on, they proceeded to the port of Phœnicus.* This harbour scarcely two miles distant from Patara is well sheltered from the violence of the sea, but is overlooked by high cliffs. Of these the townspeople, joined by the king's troops in garrison there, immediately took possession. Livius, though the landing place was rugged and difficult, sent against them a party of auxiliaries, composed of Issæans and light infantry of Smyrna, who supported the contest as long as the action was a desultory skirmish carried on with missile weapons; but when great numbers arrived from the city, they were in danger of being cut off from the ships which lay very near the shore. Livius had even some fears for the fleet. He landed therefore not only his combatants, but his rowers also, having furnished the latter with such weapons as could be found. Still the event was doubtful; Lucius Apustius and many soldiers fell in the disorderly combat. The Lycians at length having been routed and driven into the city, the Romans returned to their ships victorious, but not without considerable loss. They then proceeded to the gulf of Telmissus, from whence Livius having sent home the Rhodians, crossed over to Greece, for the purpose of returning to Italy, after having had a conference with the Scipios who were then in Thessaly.

Æmilius meantime who had been driven from Ephesus by a storm, and had returned without having effected anything to Samos, was still unwilling to give up an object so important as Patara, and resolved to proceed against it with his whole force. In his passage thither he entered the bay of Bargyliæ, with the intention of reducing Iassus which was held by a garrison of the king's troops, but he gave up this enterprize at the intreaty of the exiles of Iassus who were in his camp, and who were supported in their supplications both by Eumenes and the Rhodians. Continuing to coast along the shore of Asia, where every place was favourably disposed to him, he arrived at Loryma† a port opposite to Rhodes. Here the military tribunes in their meetings at the Prætorium, made some remarks in private conversation, which soon reached the ears of the prætor. They observed that while the fleet was engaged on a distant enterprize, their allies were exposed to the enemy, and that the war was neglected which more immediately concerned themselves. Æmilius convinced of the justice of these reflections, returned from Loryma to Samos, having first, as an excuse, obtained the opinion of the Rhodians, that the harbour of Patara was incapable of containing the whole of his fleet.‡

Soon afterwards on the reception of intelligence at Samos of the departure of an enemy's fleet from Syria, the Rhodian ships under Eudamus sailed in that direction and joined at Megiste§

* This harbour is now named Kalamâki. Before it are two islands anciently called the islands of Xenagoras, and now Volo and Ôkhendra.

† The ruins of Loryma are situated in a harbour anciently named Cressa, a memorial of a Cretan colony, and now Apl-

thika by the Greeks, or Porto Cavaliere, a name given to it probably when Rhodes was in the hands of the Order of St. John.

‡ Liv. XXXVII, 16, 17.

§ This island now called Kastelôryzo is situated fifteen

another squadron under Pamphilidas, which on the arrival of the same news at Rhodes had sailed from thence two days earlier, and had reached Megiste, after leaving four ships for the succour of some of the Rhodian castles on the opposite continent which were besieged by the king's forces. The united Rhodian fleet at Megiste consisted of thirty-two quadriremes and four triremes. On sailing from thence Eudamus at first stationed his fleet at Phaselis near the Chelidonian promontory, as being the best position to observe the approach of any ships proceeding in the direction of Rhodes: but his men suffering from the unhealthiness of the place, he moved to the river Eury-medon where he learnt that the enemy under Apollonius and Hannibal the celebrated Carthaginian were only a few miles distant at Side. The Antiochians were not only stronger in the number of triremes, but had also three heptereis and four hexereis; they were nevertheless defeated off Side by the superior skill of the Rhodians, though the latter suffered so much in the action, as to be able only to conduct one captured hepteres to Phaselis. After this defeat Hannibal could no longer attempt to effect a junction with the fleet at Ephesus, which the enemy, who had returned to Rhodes, still more effectually prevented by stationing at Megiste and Patara twenty ships, to join which four under Pamphilidas were afterwards sent from Samos. Eudamus was then ordered by the Rhodian government to rejoin the Romans at Samos with seven of his largest vessels, and to endeavour by all his influence to prevail upon them to besiege Patara.

Antiochus now proceeded in person from Sardes to Ephesus, for the sake of supporting the friendly towns on the coast, and in the hope that while all the ships of Eumenes were absent in the Hellespont, whither they had proceeded to meet the consul Lucius Cornelius Scipio, and that while a large portion of the Rhodian fleet was at the same time absent on the Lycian coast, he should be enabled to effect something against the enemy. He endeavoured to draw out Æmilius and Eudamus from Samos by laying siege to Notium, the port of Colophon, which in the possession of the enemy was a source of great inconvenience to the king, because its proximity to Ephesus gave his adversaries the means of knowing everything that passed there. The conflict occurred off the promontory of Myonnesus between Teos and Colophon: the Romans had eighty ships, their allies the Rhodians twenty-two, the former strong in discipline and valour, the latter equally formidable by skill and experience in navigation, and by the preparations which the Rhodians had on board for setting fire to the adverse ships. The fleet of Antiochus under Polyxenidas consisted of eighty-eight ships, of which three were hexereis and two heptereis. The Romans broke through the line of the Antiochians, and attacked the ships of their left wing at the same time that they were assailed in front by the Rhodians. The right wing thus cut off from the centre and left, hastened to profit by the wind which favored their retreat to Ephesus, leaving forty-two vessels in the power of the enemy, of which thirteen were taken, the remainder burnt or sunk. The loss of this battle obliged Antiochus to withdraw his garrison from Lysimachia on the isthmus of the Thracian Chersonese, and

miles eastward of Patara: its important position at the southern extremity of the coast, and the depth of water in its well sheltered harbour, have caused it, though for the most part a barren rock, to contain a considerable town. The same advantages had attracted the notice of the Rhodians, who colo-

nized it, as appears by its coins, bearing the same types as those of Rhodes. It is known to the Turks by the name of Meis, a corruption perhaps of Megiste. The Italians have changed the greek *Καστελόρονον* into Castel Rosso.

to collect all his forces about Sardes and Thyatira, while Æmilius, after having reduced Phocæa, proceeded to the Hellespont, to assist in the transport of the consul's army, and which he would have done before the encounter at Myonnesus, had not the better advice of Eudamus prevailed.*

After the battle of Magnesia, Polyxenidas lost no time in attempting to make good his retreat to Syria, but fearing the Rhodian ships at Megiste he sailed no further than Patara, from whence he proceeded to Syria by land.† The ships which he left in the harbour of Patara, were doubtless among those fifty decked vessels which were burnt about eighteen months afterwards, by Quintus Fabius Labeo, who was ordered to Patara for this purpose by the proconsul Manlius, on the strength of an article of the treaty of peace, by which Antiochus delivered up all his ships of war, was restricted from possessing more than ten barges of thirty oars, and from navigating to the westward of Cape Sarpedonia. Patara, with the rest of Lycia and Caria, as far as the Mæander, was left subject to Rhodes, which already possessed the part of Doris opposite to their island, thence called the Rhodian Peræa.‡

In the Mithridatic war, (B. C. 88), the king of Pontus, having failed in his attempt to obtain possession of the city of Rhodes, directed his arms against Patara, where he began to lay waste the grove of Latona for the construction of his engines of war; but according to Appian he was prevented from proceeding by a dream, soon after which he retired, to recruit his armies, leaving the war as well in Lycia as in Greece to be prosecuted by his generals.§

After some years we find the Rhodians and Lycians again united in policy in the contest, which ensued among the Romans on the death of Julius Cæsar. Brutus coming from Macedonia, and Cassius from Syria, held a meeting at Smyrna where it was finally agreed that previously to their march towards Italy, to encounter the forces of the Triumvirate, it would be necessary to reduce to submission the Asiatic states in the opposite interest, and to extract from them means in men and money for carrying on the contest. The Rhodians who had been greatly favoured by Julius Cæsar, for their services in the Alexandrian war, the Lycians who had been indebted to him for a confirmation of their ancient liberties, and Ariobarzanes who by the same influence had added a part of Armenia to his kingdom of Cappadocia, were therefore the first objects of attention. Cassius, by the superiority of his fleet under Lucius Staius Murcus, was enabled to gain two victories over the Rhodians, one at Myndus, the other at Rhodes, after which the Rhodians made little resistance. Cassius put to death fifty of their citizens, and seized their ships and treasure as well as all their works of art, except the celebrated quadriga of the Sun, the work of Lysippus. Brutus after having beaten the Lycian army which met him on the frontier, and having taken several of the smaller towns of Lycia, laid siege to Xanthus, and soon reduced it to extreme distress. The Xanthians after an obstinate resistance to a body of Romans, who had entered the place, and whom they had at one time obliged to take refuge in the temple of Sar-

* Liv. XXXVII. 22 *et seq.*

† Id. XXXVII. 45.

‡ Liv. XXXII. 33, 35; XXXIII. 18; XXXVII. 55; XXXVIII. 38, 39.

§ Appian de Bell. Mith. 27.

pedon, were at length so maddened by despair, that they assisted in the destruction of their own city and citizens by fire and sword, perishing in such numbers that of the class of free citizens no more than one hundred and fifty men and a few women were taken. They appear to have been instigated in part by the memory of two similar acts of their ancestors, the first time when the city was taken by Harpagus the general of Cyrus, and again when Alexander reduced this part of Asia to submission.* The fate of Xanthus probably saved Patara from a similar disaster, for the people were equally prepared for a vigorous resistance, and refused to answer the proposals and menaces of Brutus, until a knowledge of what had happened at Xanthus, the entreaties of the captives of that city, and a sale of the latter as slaves, which Brutus, for the purpose of intimidation commenced in sight of the walls of Patara, induced them to submit. Brutus was satisfied with extorting from them all the gold and silver in the city; having discovered that which was in private hands by means of informers, as Cassius had done at Rhodes. From Patara Brutus proceeded to Andriace the port of Myra, where he captured the chief magistrate of Myra and restored him to liberty, upon which the people of Myra submitted. Ariobarzanes was taken and put to death by Cassius.†

After these events the best and almost the only evidence as to the fortunes and condition of Patara is derived from its monuments.‡ Probably the federal union of the Lycians, though still existing in the reign of Augustus, did not much longer survive the loss of its authority on all questions of external policy. On an autonomous coin of Patara which appears to be of the first century of the Roman empire, the name of the Lycians is no longer found, the obverse presenting only the head of Apollo seen in front as on the Rhodian coins, and on the opposite side a female head, that of Latona or Diana, with the legend *Πατάρχων*. From a dedicatory inscription found in the theatre of Patara we learn that in the reign of Hadrian, this city was styled the metropolis of the Lycian nation (*μετρόπολις τοῦ Λυκίων ἔθνους*); the title had probably been recently assumed,§ though it accords with the words which Livy, following Polybius, puts into the mouth of one of the Rhodian commanders in the council held by Regillus at Samos, three centuries before the reign of Hadrian, Patara being described by him as the capital of Lycia|| (*caput gentis*). In the middle period, however, Strabo when describing Patara as a great city (*μεγάλη πόλις*) designates Xanthus as the greatest in Lycia (*μεγίστη τῶν ἐν Λυκίᾳ*).¶ It would seem, therefore, that Xanthus soon afterwards rapidly declined.

* Appian mentions another circumstance equally shewing the Lycians to have been true sons of Hellen. The people of Enanda as the nearest neighbours of the Xanthii entertained a jealous hatred of them, and even assisted the enemy against them, Appian, B. C. IV. 79. Greece has furnished, of late, many similar examples both of the sublime and the contemptible, shewing how little the people have changed. Of the use of fire-ships, which during their contest with the Turks the modern Greeks employed so successfully, we find an example in the battle of Myonnesus, Appian, *De Reb. Syr.* 27.

† Dion. Cass. XLVII. p. 347, Ed. Leuncl.—Appian. B. C. IV. 65.—Phutarch. in Brut.

‡ See Plate XII. Pl. XIII. and Pl. XIV—fig. 7.

§ The distinction of Metropolis, although it was an object of fierce contention among some of the Asiatic cities, appears to have been merely titular. A rescript of Antoninus still exists, which shews that the title related only to the nations (*ἔθνη*) and had no reference to the Roman government, or the divisions of its proconsular provinces. See Van Dale Diss. 3, p. 239; Caylus rec. d'ant. II. p. 214; Belley et Barthélémy ap. Mem. de l'Acad. des Ins. XVIII. p. 121, XXX. p. 415.

|| Liv. XXXVII. 15.

¶ Strabo p. 666.

The imperial coins of Lycia were confined by Eckhel to those of Gordian; but Sestini quotes those of Claudius, Domitian, Nerva and Trajan. One of those of the time of Gordian presents a quadruped standing between two figures in a distyle temple, on the pediment of which is an eagle; the two figures are explained by the legend *Παταρίων Μυσηῶν ὁμόνοια*, shewing that the people of these two maritime cities had found it advisable to form an alliance for mutual protection; leaving no doubt therefore that the ancient Lycian confederacy was then dissolved, and that these were the two principal cities, a fact sufficiently testified also by their extant monuments. Some other coins of Patara of this reign represent on the reverse a figure of Apollo in a long dress, holding a branch of laurel in his right hand; it represented probably his statue in that oracular temple, for which Patara had been distinguished during more than a thousand years, giving reason to infer that when this coin was struck, the oracle was not yet extinct. We know that the oracle of Delphi, to which alone that of Patara was inferior in fame, continued occasionally to give responses as late as the partition of the Empire.*

From the tabular itinerary called the Theodosian or Peutinger Table, a document of the latter part of the fourth or beginning of the fifth century, it appears that a Roman road passed circuitously along the sea coast from Miletus to Phaselis through Myndus, Cnidus and Loryma, and that Cnidus and Patara were the only two fortified places on this route.†

In the beginning of the fourth century, Patara was already converted to Christianity, its bishop Eudemus having subscribed to the Nicene council in the year 325; from the signature of another bishop of Patara, who lived about this time, it appears that Olympus was comprehended in his diocese, whence it would seem, that town having been at the opposite extremity of the Lycian coast, that the spiritual authority of the bishop of Patara then extended over the greatest part of Lycia. The bishopric of Myra, however, was of equal or of greater antiquity than that of Patara, if we may trust to the traditions of the Greek church, for according to these authorities the martyr Nicander, bishop of Myra was ordained by Titus first bishop of Crete who was said to have been a disciple of St. Paul; in the early part of the fifth century, in the reign of the Emperor Theodosius the younger, Myra became the seat of government in Lycia, as well as the ecclesiastical metropolis,‡ in which capacity its bishop, in a subsequent age, numbered thirty-six suffragans under his authority.§

No mention of the bishops of Patara occurs in the acts of the Councils later than the sixth century, so that about that time the decline of Patara was probably as rapid as that of Xanthus had been in the two first centuries of the Roman empire. The present aspect of Patara sufficiently

* See Van Dale de Orac. Ethn.—Plutarch who about half a century before the reign of Gordian wrote on the cessation of the Oracles, and who shews the Delphic to have been then in activity, gives us no light as to that of Patara: but this writer had very little information respecting the oracles of Asia, for he leaves us in doubt whether Mopsus and Amphiloehus

still delivered responses in Cilicia.

† Tab. Peut. segm. IX. X.

‡ Jo. Malal. p. 69.—Hierocl. Synecd. p. 684.—Basil. Se-leuc. in vitâ S. Thecle, p. 272.

§ Not. Episc. Gr. p. 387, ed. Paris.

explains the cause. The fallen reputation of the Patarean Apollo was inevitably accompanied by a loss of population, wealth and commerce, and consequently by a deficiency of that labour and attention, which were constantly required to postpone, if they could not counteract the effect of alluvial depositions, which combined with the action of the sea and wind, have protruded the coast line in every similar situation, and have obliterated or converted into lagoons so many ancient harbours on every part of the Grecian coasts.*

The extant monuments of Patara are almost entirely of that period, during which a profusion of stately buildings arose in every part of the countries, which had previously been Grecian; but amidst the ruins of which buildings few remains are ever found of the earlier and better times of Grecian art. The age of the ruined edifices of Patara, sufficiently indicated by their style, is confirmed by inscriptions of the reigns of Vespasian, Antoninus Pius, and Lucius Verus. The ruins and extensive foundations of the city walls, bear testimony to the ancient importance of the place; the numerous sepulchres indicate a large as well as wealthy population, and there are remains of more than one building, which bear the appearance of a sacred character; yet there are no vestiges, if we except some fragments widely scattered, worthy of the ancient renown of Patara. Of the temple of Apollo† to which the city owed its earliest and most lasting fame, our mission was unable to determine even the site; possibly it may have been at the position marked D. in the plan, where was found a Doric column. Amidst the general wreck however one building has survived in more than ordinary preservation. The theatre is altogether in so perfect a state, as to afford the means of giving to the public with some precision, an idea of the arrangement of these celebrated places of public amusement. The more ornamental part of the scene, chiefly consisting of columns and their accessories, has perished; but the walls (before which the open colonnades were advanced) still remain, with the interior apartments both above and below for the rehearsals of the chorus, and for the reception of the requisite machinery. The mode of arranging the porticoes behind the scene, to afford shelter against sudden showers, may also be traced, so that a complete restoration of every part can be effected without difficulty; but as this portion of the ancient theatre may be ascertained still more satisfactorily from the remains at Myra, which we propose to give in our next volume, we have preferred leaving to the joint consideration of the two, the further elucidation of this part of the subject.

The theatre of Patara appears to have been a more ancient work, carried on and embellished under the Antonines in an age, which from inscriptions in various parts of Asia Minor appears to

* In many parts of the southern coasts of Asia Minor a still further change has been operated by means of some adhesive deposit, which has converted the beach into a solid conglomerate. (See Beaufort's *Caramania*, p. 6.) At Patara, besides the indurated beach which has blocked up the port, we find sand drifted from twenty to thirty feet in height against the theatre and every other resisting object.

† The only particular allusion to this temple which we find

in history is by Pausanias (*Boeot.* 41, 1.), who informs us that "the Lycians of Patara exhibited in their temple of Apollo a brazen bowl, which they asserted to have been the work of Vulcan and dedicated by Telephus, being ignorant that the casting of works of art in brass was first invented by Theodorus and Rhœnus of Samos, contemporaries of Polycrates," i.e. in the latter part of the sixth century B. C. Pausan. *Arcad.* 14, 5; *Phocic.* 35, 3.

have been marked by a disposition in private individuals to assist in carrying out public designs. From an inscription upon the screen wall, connecting the stage with the cavea of the theatre, we learn that Quintus Veilius Titianus, contributed some substantial portions of the structure: he built the proscenium from its foundations, and jointly with his daughter added a whole row of the stone seats, being the eleventh of the second diazoma, and the vela, which were possibly the flanking or screen walls, upon one of which the dedicatory inscription alluded to is engraved. His daughter Veilia Procla of Patara proceeded with the same liberality but with a more definite object. She of herself added the decorations of the proscenium, the periaeti, the anastasis of the figures and statues, together with the pavement or flooring of the stage: and thus having completed her work, so far as to enable the dramas to be exhibited, she recorded and dedicated the whole in the joint names of her father and herself. The upper range of seats however with the surrounding galleries at their summit were then and perhaps remained for ever incomplete; the word which is much obliterated, but which we have written *περίκτω* would, if justly so presented, allude to the pair of revolving prisms, which flanked the stage, and upon which a change of scenery was produced; they would be worked by means concealed beneath the floor of the stage in a space, to which the door of access was immediately under the inscription.*

The view given in Plate II. compared with the Plan in Plate I. shows the insulated character of the hill, against which the theatre has been hollowed. If the level around it was ever covered by the sea, we must assign a very remote date to that possibility: but the lesser elevations adjoining the port may have been islands even as late as when the Pharos, marked I., guided the mariners into the harbour. A low ridge only separates the Xanthian plain from the levels of Patara. The Pharos may be of an earlier date than the Roman Empire; it appears to have stood on one of the moles, which formed the entrance of the port, but which have long since been covered by the accumulated sands, and are far within the present beach. The monument consists of six or eight gradations rising from a square basis of about seventy-five feet, and was probably crowned by a columnar erection bearing a light.

In front of the theatre some extensive remains, probably of baths, open upon a street which joins another running at right angles from the triple arch, which formed the entrance into the city from the north. On the opposite side of the port is a public granary marked F. It is of the

* The date of the Inscription must have been about the year 145 of our æra. A facsimile of it is given in Pl. XII. In the cursive character it is as follows:

Αυτοκράτορι, Καίσαρι, θεοῦ Ἀδριανοῦ υἱῷ, θεοῦ Τραιανοῦ
Περθενοῦ υἱῶνι, θεοῦ Νιρσέα ἐγγόνι, Τίμῳ Αἰλίου Ἀδριανῷ
Ἀντωνίνῳ σεβαστῷ, εὐσεβεῖ, ἀρχιερεῖ μεγίστῳ, δεμαρχεῖ
Ἰεουσίας τοῦ Ι, ὑπάτῳ τοῦ Ξ, πατρί πατριῶς, καὶ θεοῖς
5 σεβαστοῖς, καὶ τοῖς πατρίοις θεοῖς, καὶ τῇ γλυκενίστῃ
πατρίδι τῇ Παταρίων πόλει, τῇ μετροπόλει τοῦ
Λυκίων ἔθνους, Οὐαλία Κο. Οὐελίου Τιτιανοῦ θυγατέρα
Πρόκλα Παταρίας ἀνιθεκίαν,
καὶ καθήκοντων τῶν τι προσκέναν ὁ κατακτίσας
10 ἐκ θυμῶν ὁ πατὴρ αὐτῆς Κο. Οὐελίος Τιτιανὸς

καὶ τὸν ἐν αὐτῇ κόσμον καὶ τὰ περὶ [ἄκτω] καὶ τὴν τῶν
ἀνιθεκίων καὶ ἀγαλμάτων ἀνάστασιν
καὶ τὴν τοῦ λογίου κατασκευὴν καὶ
15 πλάκωσιν, ἃ ἐποίησεν αὐτῇ, τὸ δὲ ἐνδίκαστον
τοῦ δευτέρου διαζώματος καθρὼν καὶ τὰ ἐπὶ
τοῦ θιάτρου κατασκευασθῆναι ὑπὸ τοῦ
πατρὸς αὐτῆς καὶ ὑπ' αὐτῆς
προανατίθῃ καὶ παρεῖδθῃ κατὰ τὰ ὑπὸ τῆς κρατίστης
ἐουλῆς φηρισμῶνα.

N. B. These four bracketted letters in the eleventh line are so doubtful, that the words may possibly be τὰ περὶ αὐτὸ, "the parts about the proscenium."

time of Trajan, as appears by an inscription upon it. On the insulated hill marked H. above the theatre are the remains of an arched edifice, and here also is a cistern excavated to the depth of twenty feet; from the floor of which rises a square pile of hewn stone, once the support of its more or less ancient roof.

There is a building likewise very similar in its character and details to another found at Myra; and both bearing an equal resemblance to a second at this place. In all these a doorway of ample width and lofty dimensions is approached by a flight of steps between flanking pedestals; this and some other peculiarities in their construction, render it still a matter of some doubt, whether they were tombs or temples.

PLATE I.

PLAN OF THE TOWN AND RUINS OF PATARA.

PLATE II.

GENERAL VIEW OF PATARA.

This view is taken from the side of a steep bank or ravine, part of the ridge which separates this plain from that of the river Xanthus. In the bottom run two streams, which uniting fall into the port.

The archway or entrance into the city is in the centre of the picture. Above it to the right is seen the theatre; its cavea and postscenium, as Vitruvius directs, face the north. It is backed by the rocky hill, out of which it has been hollowed.

The line of dangerous beach is seen distinctly on the right and left, and the sea beyond forms the line of the horizon. The ancient street from this entrance to the sea-port may be traced amidst low trees and shrubs, and the line of another between the postscenium and the ruins, supposed to be of baths, is sufficiently defined. The tomb or temple marked E, nearly at an angle of the port, is in a good state of preservation; its vaulted roof being entire; and it bears the permanent character of the tomb rather than of the temple. The Horreum may also be distinguished on the other side of the port.

PLATE III.

VIEW TAKEN FROM THE TRIPLE ARCH OF ENTRANCE IN
THE CITY WALLS.

The objects are here seen from the same side as in the preceding Engraving, but enlarged from nearer inspection.

PLATE IV.

VIEW OF THE THEATRE OF PATARA.

This view is taken at an angle of the postscenium where the dilapidation of the higher part of the outward walls permits a view of the opposite cunei with their intervening diazoma, and one of the arched entrances, which gave admission to the rows above and below it. The architectural features of this building will be better understood by viewing this plate with reference to the geometric elevations of Plate VII.

PLATE V.

VIEW OF THE ENTRANCE TO THE TOMB OR TEMPLE

already adverted to. The doorway is twenty feet high by ten wide.

The importance given to the doorway in this monument is opposed to the usual practice in Tombs; but we have transferred to the next volume its architectural details for the purpose of enabling the public the more easily to compare the resemblance existing in less ancient times between the Temple and the Temple Tomb; for such monuments have been found, in all the cities whose antiquities we have investigated.

PLATE VI.

PLAN OF THE THEATRE.

Vitruvius, in explaining the difference between the Roman and Greek theatres, attributes that difference almost entirely to the circumstances of the performance and arrangement of the stage.

As the orchestra of the Roman theatre was assigned for the seats of the Senators, and every description of performance took place on the stage, the latter was made of ample width, and not elevated more than five feet, so as to afford those dignitaries a clear view.

On the other hand as the Greek stage or logeion was reserved for the Drama alone, whilst the orchestra was the arena of every other kind of theatrical representation, the narrowed stage, for the better observance of the more distant spectator, was elevated to ten or twelve feet, and in front was the thymele or altar.

As the lower ranges of seats were here buried in the sand and inaccessible to our mission, we have not been able to speak with certainty as to their arrangement, or as to the podium which perhaps continued from the front of the stage or proscenium around the orchestra. This is however still reserved for the future excavator.

A square has been inscribed upon the plan with the circle DD of the orchestra, the lower side ought to mark the front of the proscenium with its ornaments recorded in the inscription, but which however appears to have extended to BB. This space does not appear to have been entirely covered over, but the roof, as indicated by the pediment at the ends SS, and angular pilasters, was probably advanced as far as the tangent to the circle described.

The wall at the back of the stage contained five doors; and six arched recesses occur in the arrangement. The *Valvæ Regiæ* occupy the center at M, on either side NN are the *hospitales*, and those on the extreme right and left may have afforded the entrances laid down by Vitruvius, as from the Forum, or the country.

We do not attempt to follow Vitruvius through all his difficulties, and those obscurities which arise greatly out of our own ignorance of the subject. He himself very justly observes that inasmuch as many parts must necessarily be of the same magnitude, whether the theatre be of greater or less extent, the same proportions cannot be observed as a general rule for all—convenience he tells us is the great object, and that the *cavea* may be turned away from the sun, and thus although he describes the ascending steps between the different *cunei* as two less in number than those before us, yet our example, viewing its large diameter, in differing from his rules, may still be considered to accord with the principles he has laid down; and which the architect has however correctly observed in doubling the means of access to the higher divisions of the *cavea*, and in not placing the vomitories opposite to any one of these descents to the orchestra.

A. The Stage. B. The *Episcenium*. C. The Orchestra. D. Stair-cases. E. Entrances, the outside level at T. being the same with that of the *præcinctio*. F. Steps ascending to the upper circle of seats. G. Perhaps covered over for the women. H. Ground rising above the theatre. I. Covered Porticoes for shelter in case of rain. K. Square surrounded by the covered Porticoes. L. *Postscenium*. M. *Valvæ Regiæ*. N. *Valvæ Hospitales*. O. Side Doors. P. Side entrance to the Orchestra. Q. Gateway. R. *Præcinctio*. S. Inscription of *Veilia Procla*.

PLATE VII.

ELEVATION OF THE POSTSCENIUM SHEWING IN SECTION THE COVERED
PORTICOES TO THE RIGHT AND LEFT.

PLATE VIII.

TRANSVERSE SECTION.

Section, shewing the seats, and transverse section through the Building behind the scene ; as also the elevation of the Stage shewn by the holes for the insertion of the joists or timbers of support. The accumulation of sand within the theatre is marked by a waving line. A podium possibly ran round the orchestra, but all below that line is conjectural.

PLATE IX.

BACK WALL OF THE SCENE.

Elevation of the back wall of the scene with its five doorways, and six arched recesses : and longitudinal section through the Building behind the scene, looking the reverse way to the foregoing.

PLATE X.

ARCHITECTURAL DETAILS OF PLATE VII.

Shewing the lower and upper order of the Postscenium and the lacunaria B. of the covered Porticoes.

PLATE XI.

DETAILS OF THE DOORWAYS IN THE BACK WALL OF THE SCENE.

A. The flanking Doorways. B. Section of the foregoing. C. The Valvæ Regiæ. D. Side view of the Truss. E. The Valvæ Hospitales. F. Section of the Hospitales. G. Section of the Valvæ Regiæ.

PLATE XII.

DETAILS OF THE THEATRE.

A. Arched Entrance to the upper Præinctio. B. Section of the same. C. Section of the seats and outer profile of the foregoing. D. Section of the Impost. E. Moulding of the arched architecture. F. Windows. G. Section of the same. H. Inscription of Veilia Procla, inserted between the entrance to the orchestra and the angular pilaster of the Postscenium; the window under this gave light to the space beneath the logeion or stage.

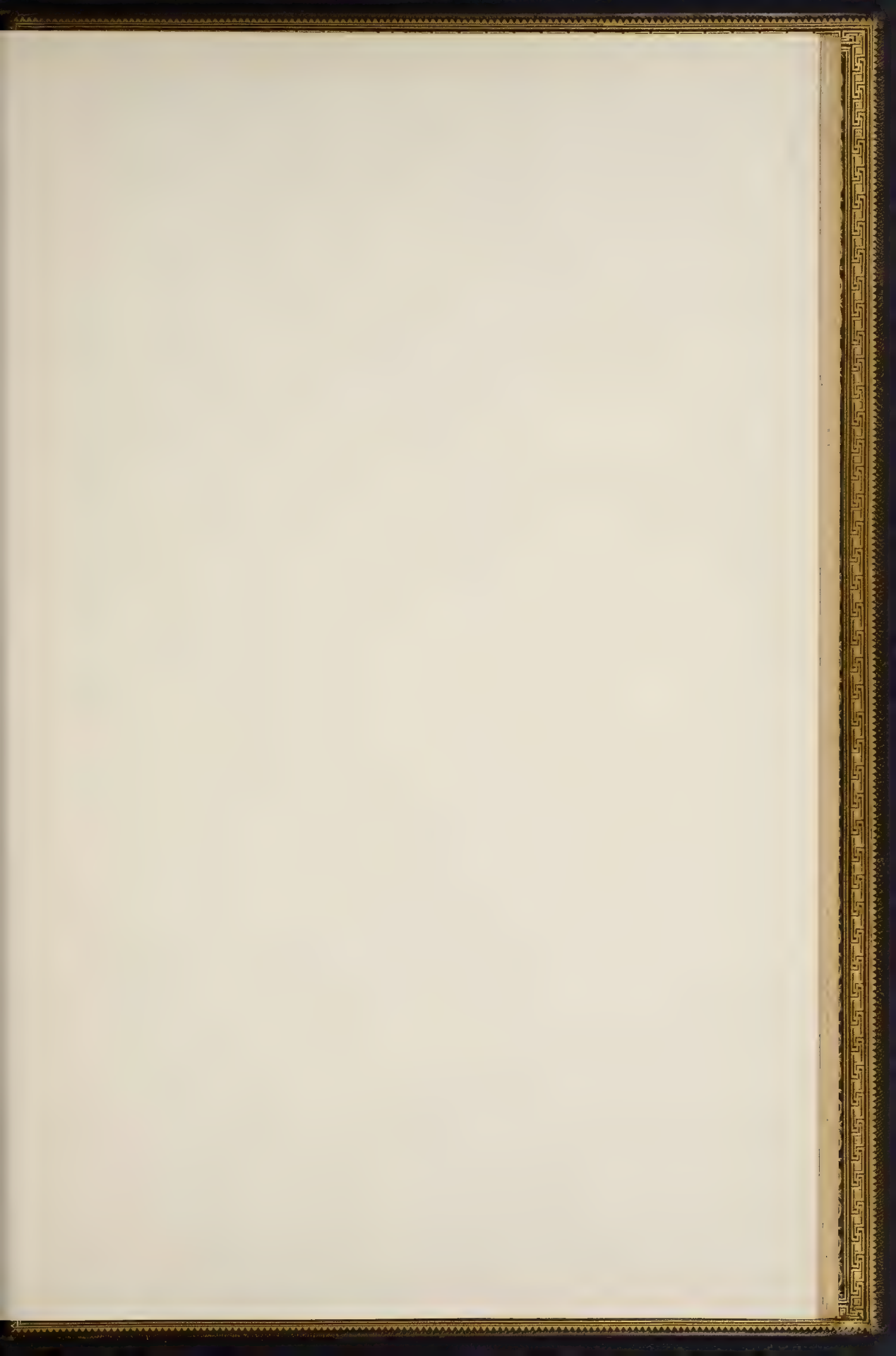
PLATE XIII.

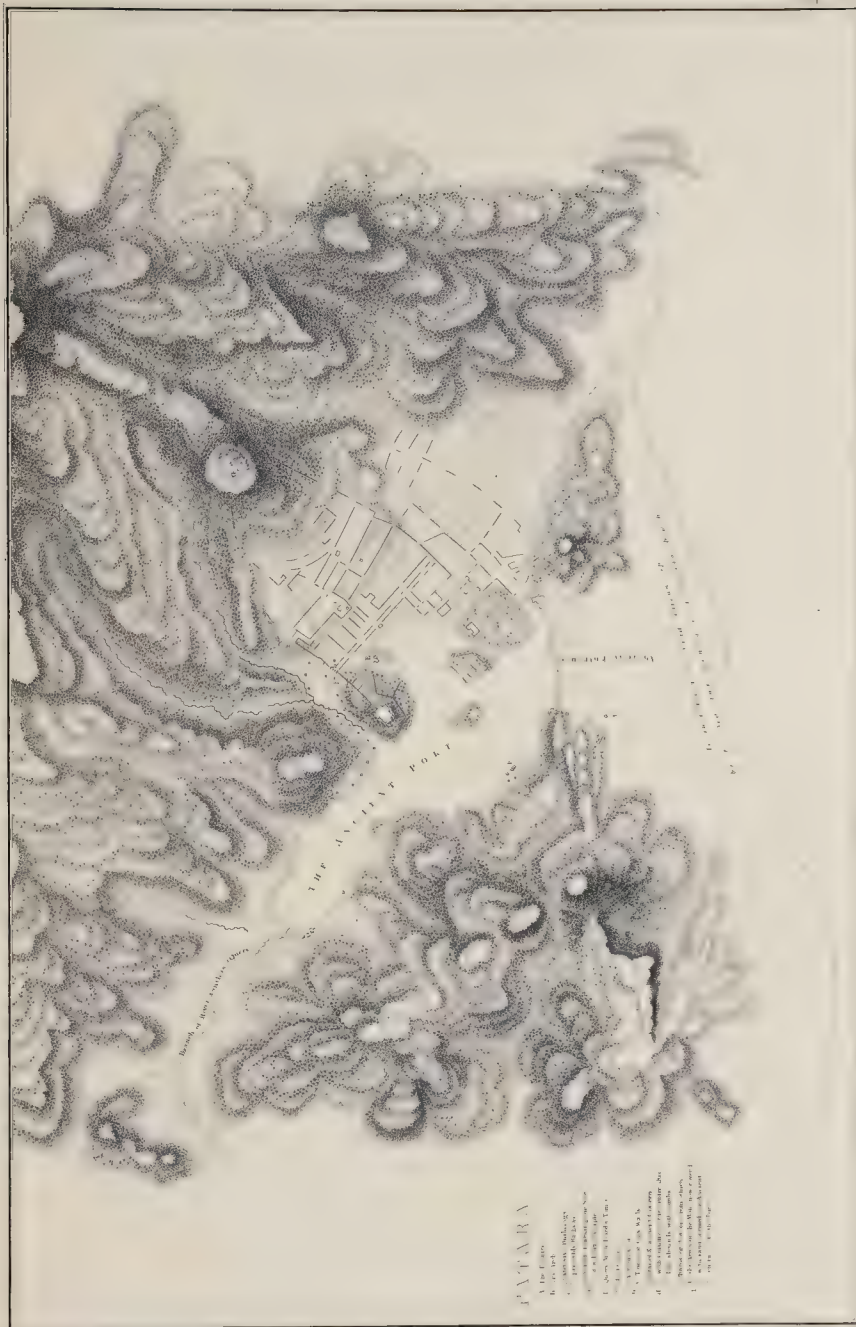
ELEVATION OF THE TRIPLE ARCH OF ENTRANCE TO THE CITY.

PLATE XIV.

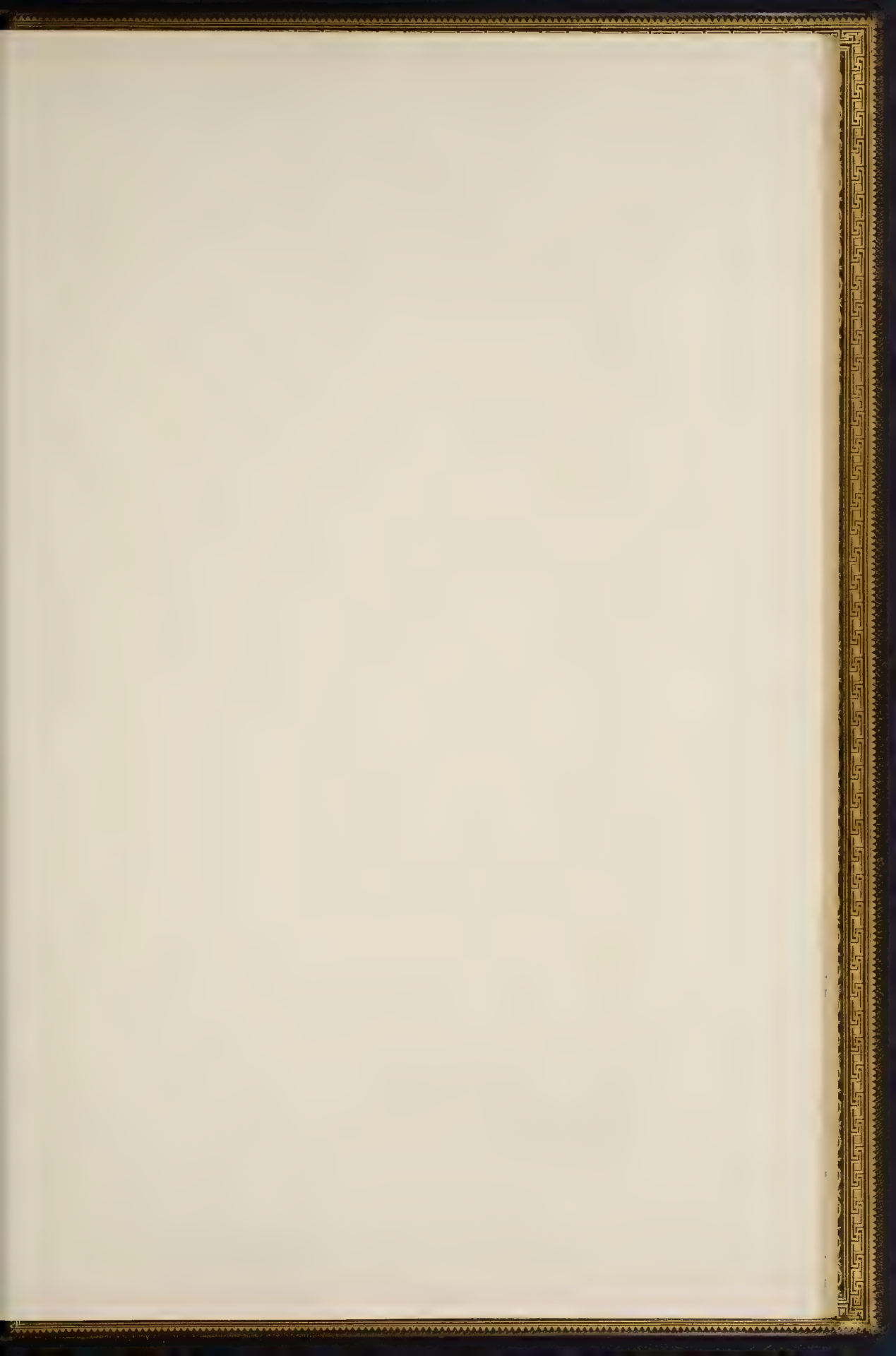
ARCHITECTURAL DETAILS OF THE FOREGOING.

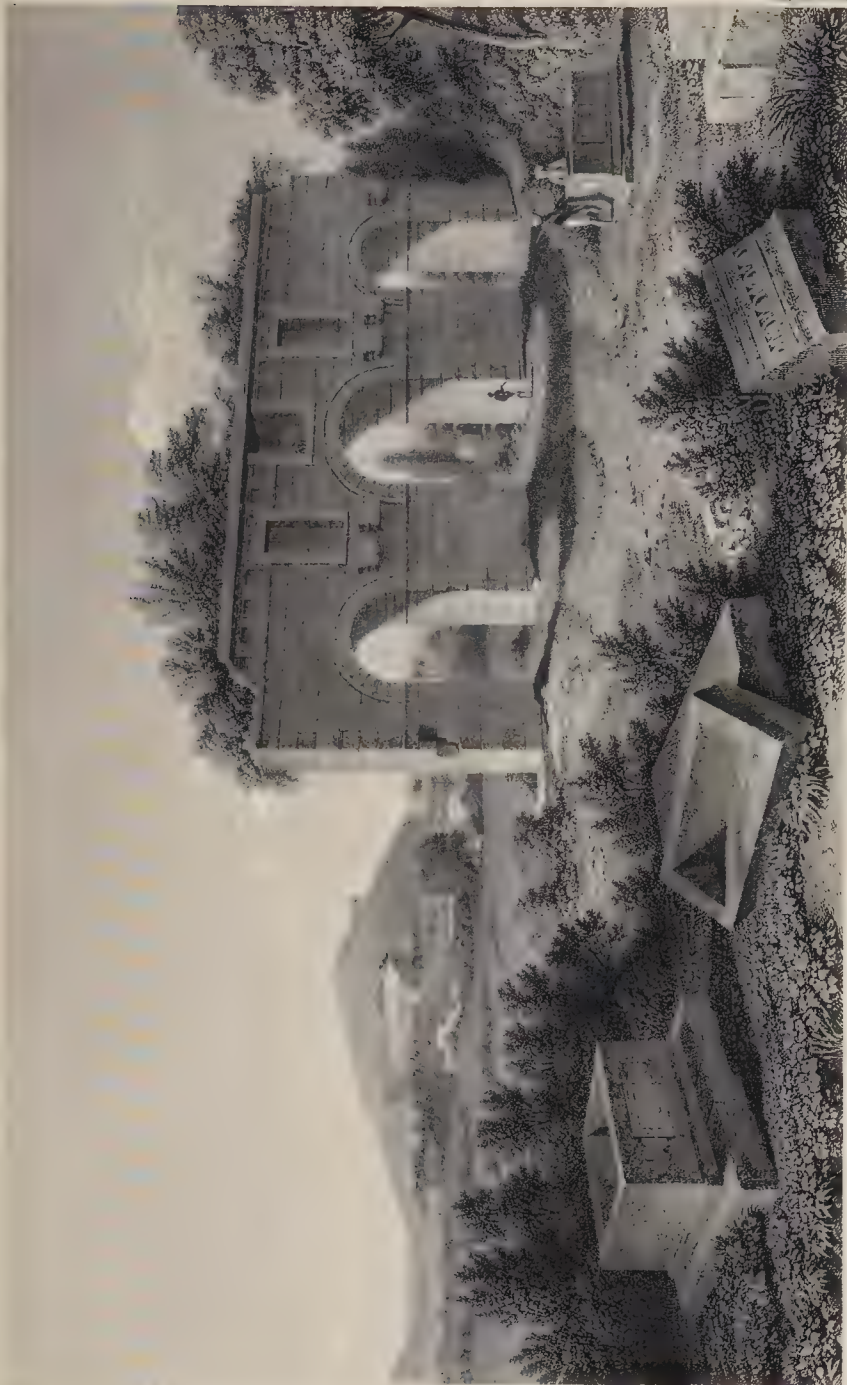
Fig. I. Plan of the Archways. II. III. IV. Details of the Entablature. V. VI. Imposts. VII. VIII. Brackets as seen in front and profile. IX. Architrave of the Recess. X. XI. Architraves of the Archways.

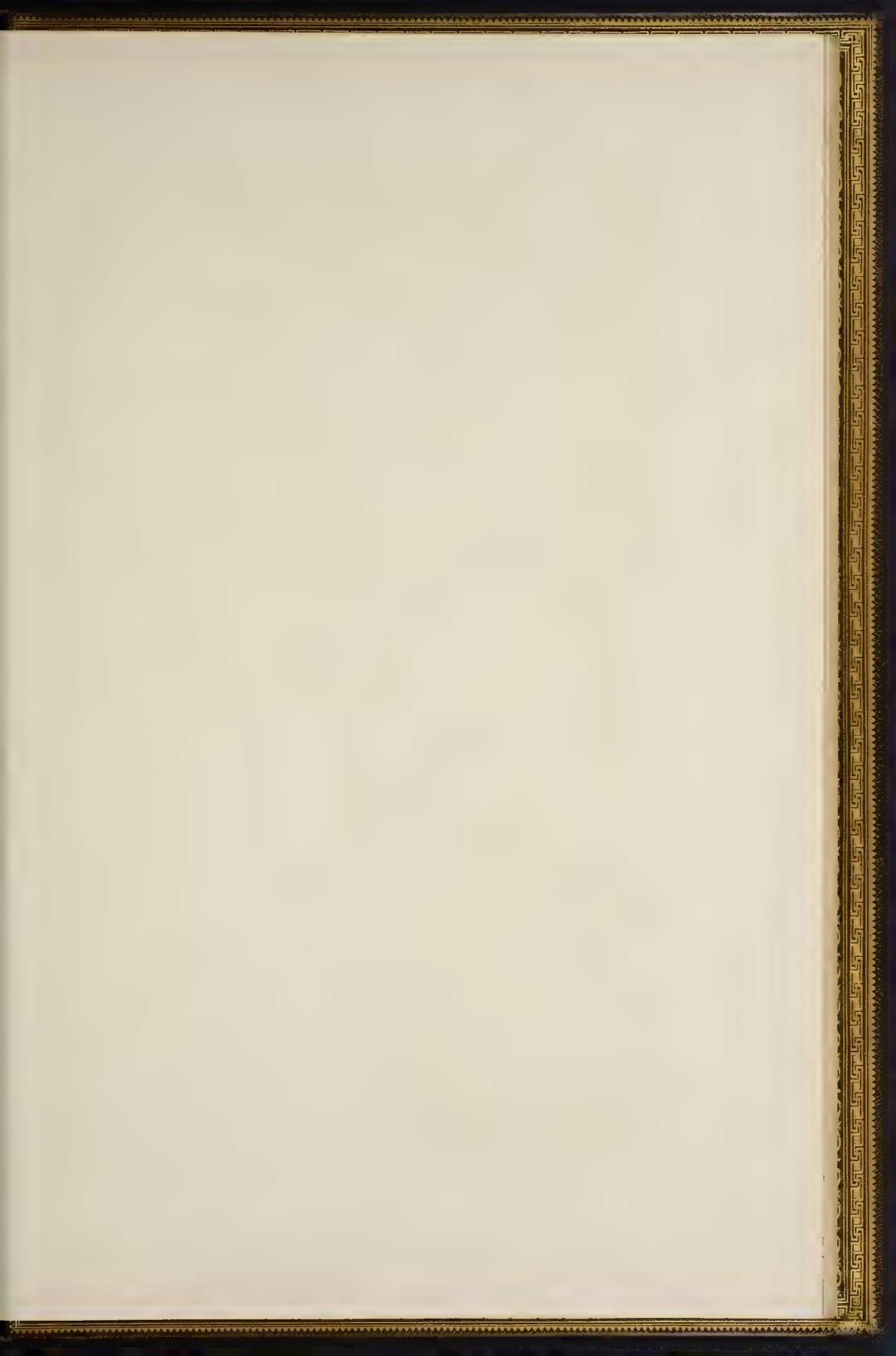








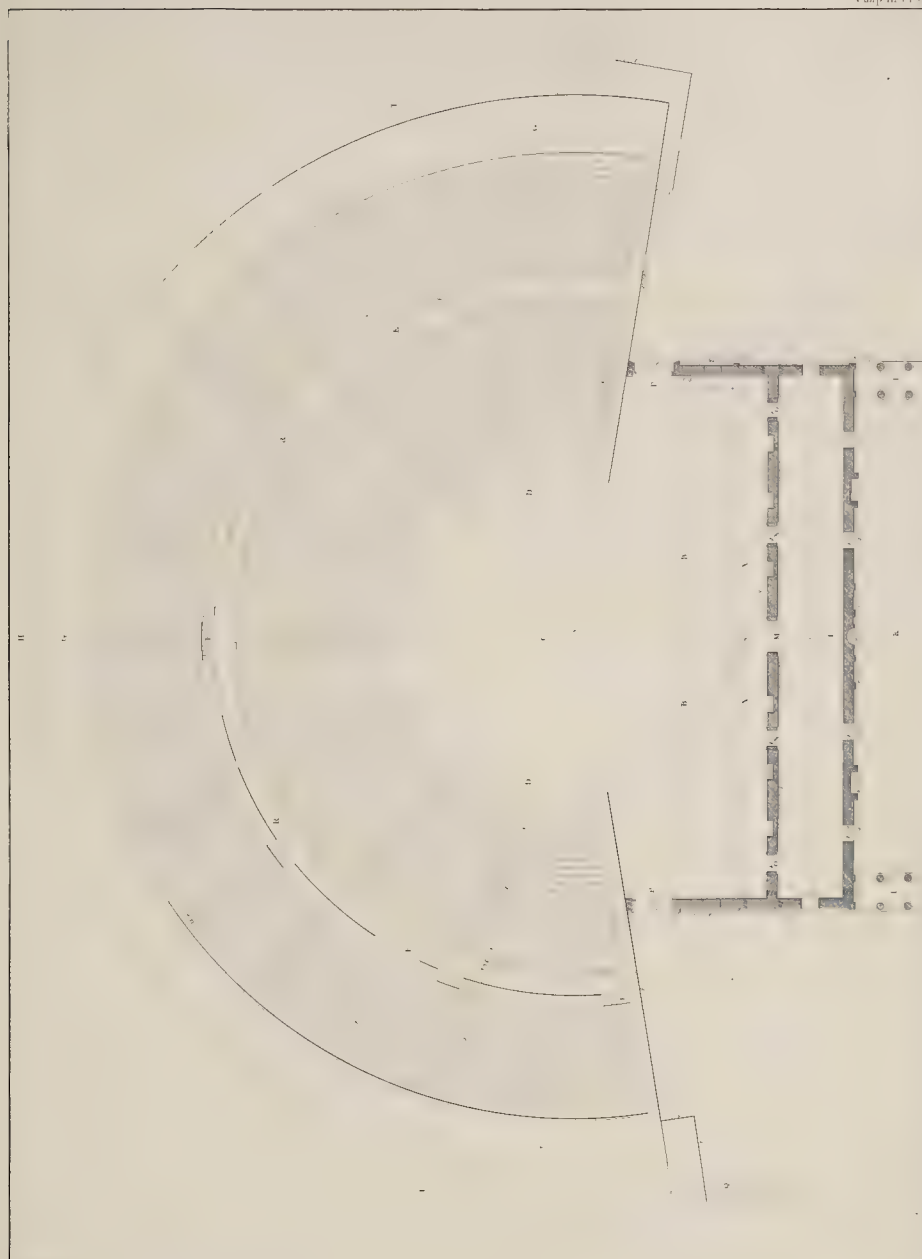




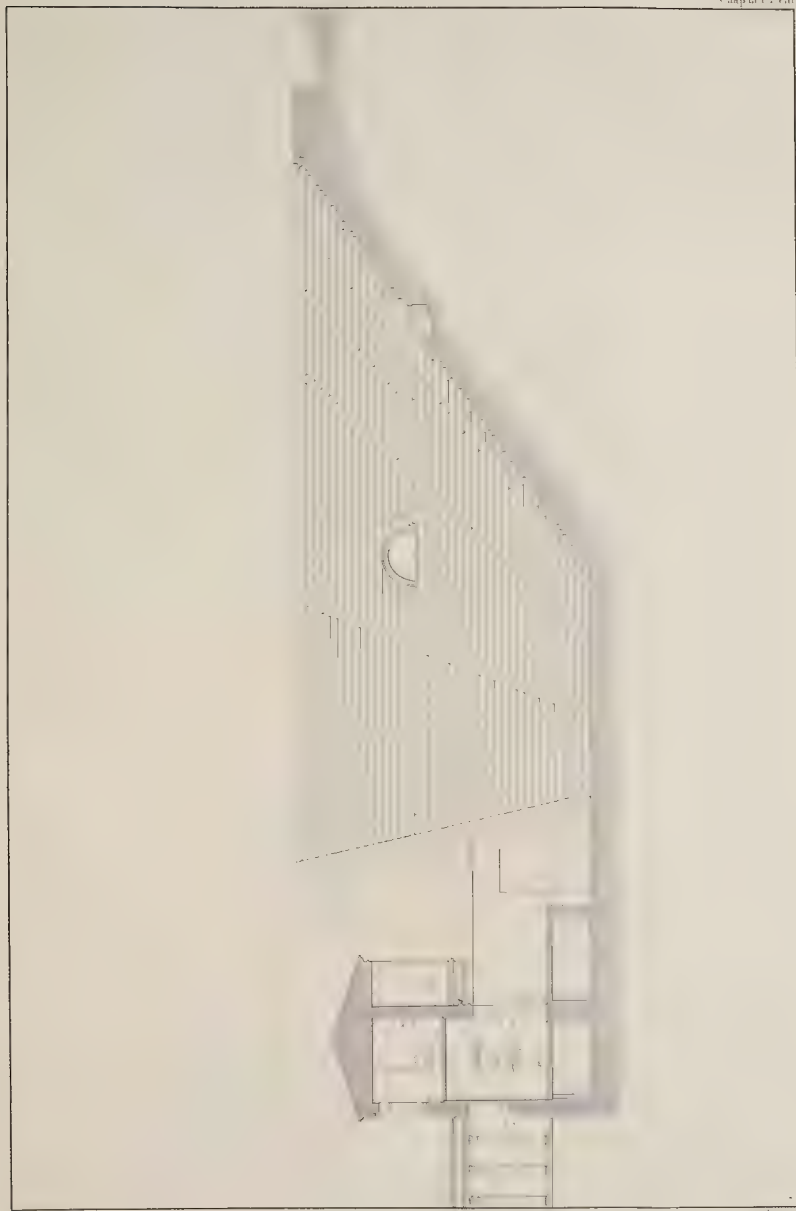


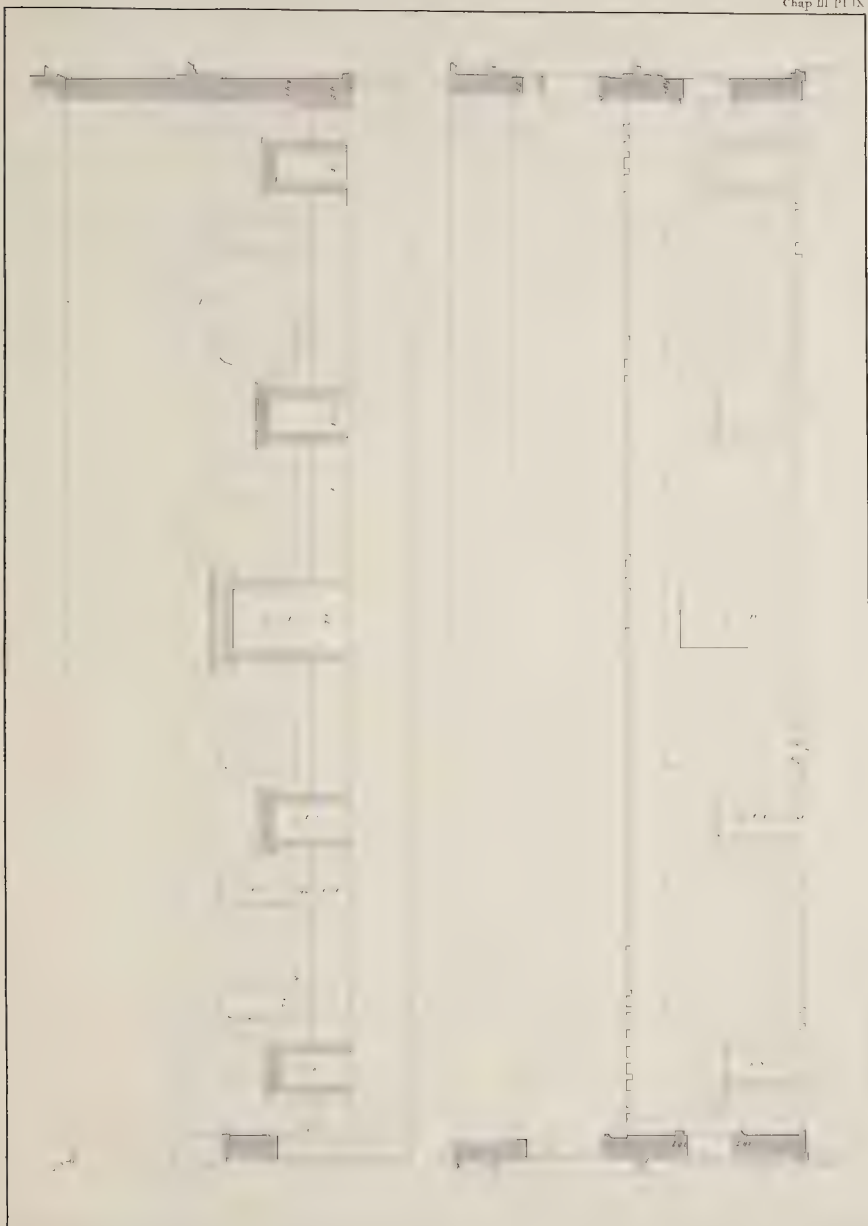


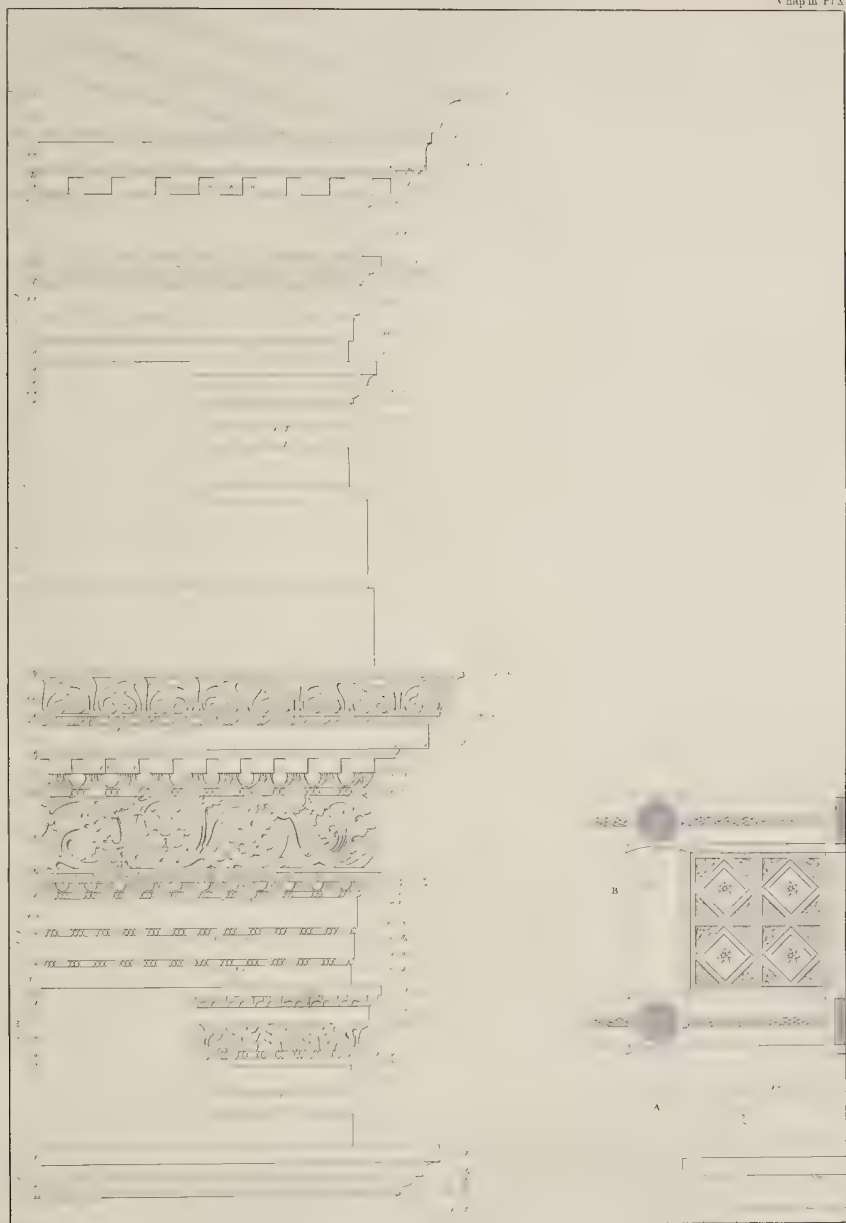


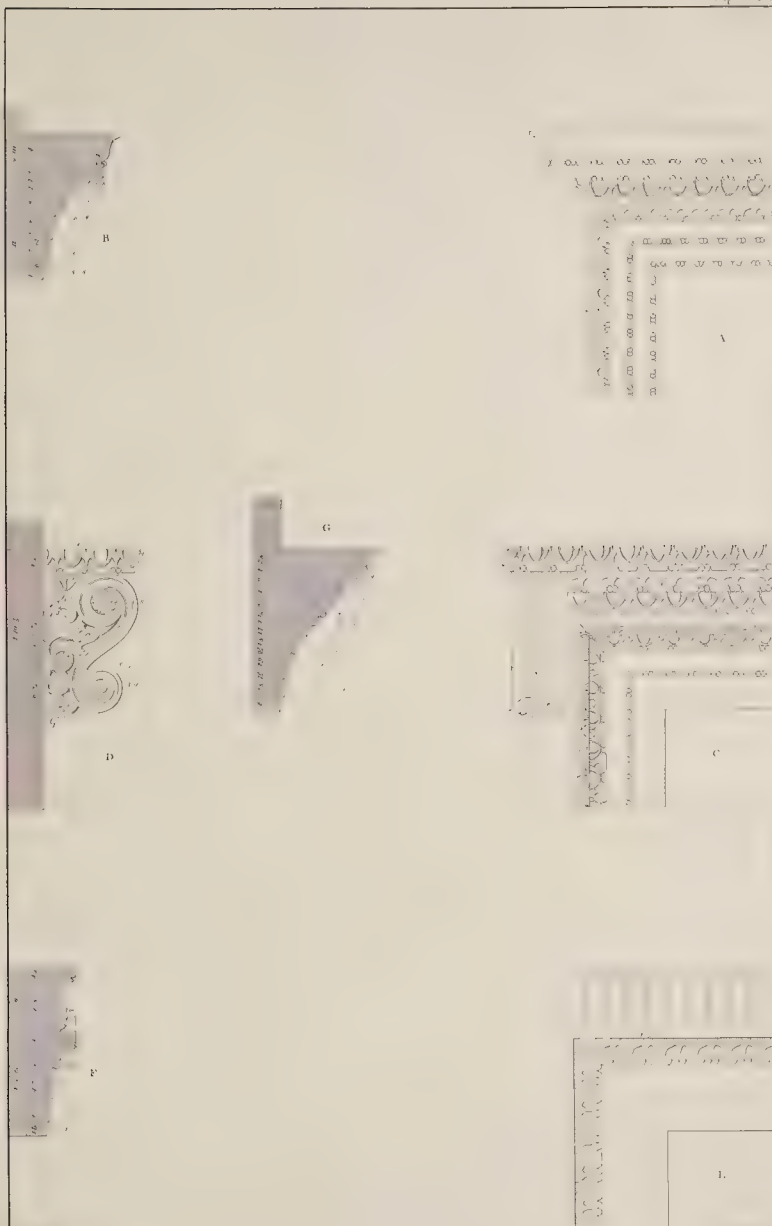


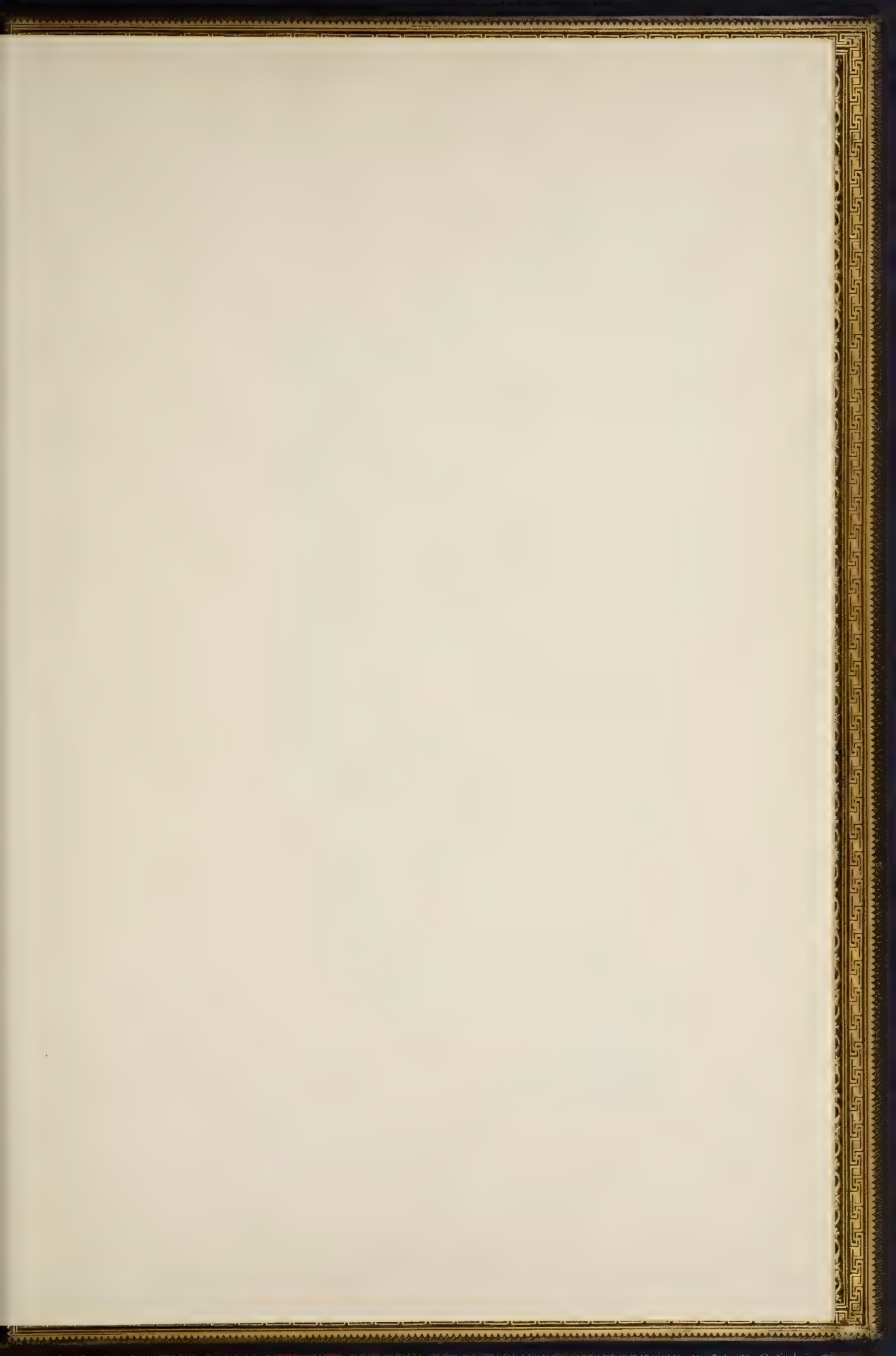


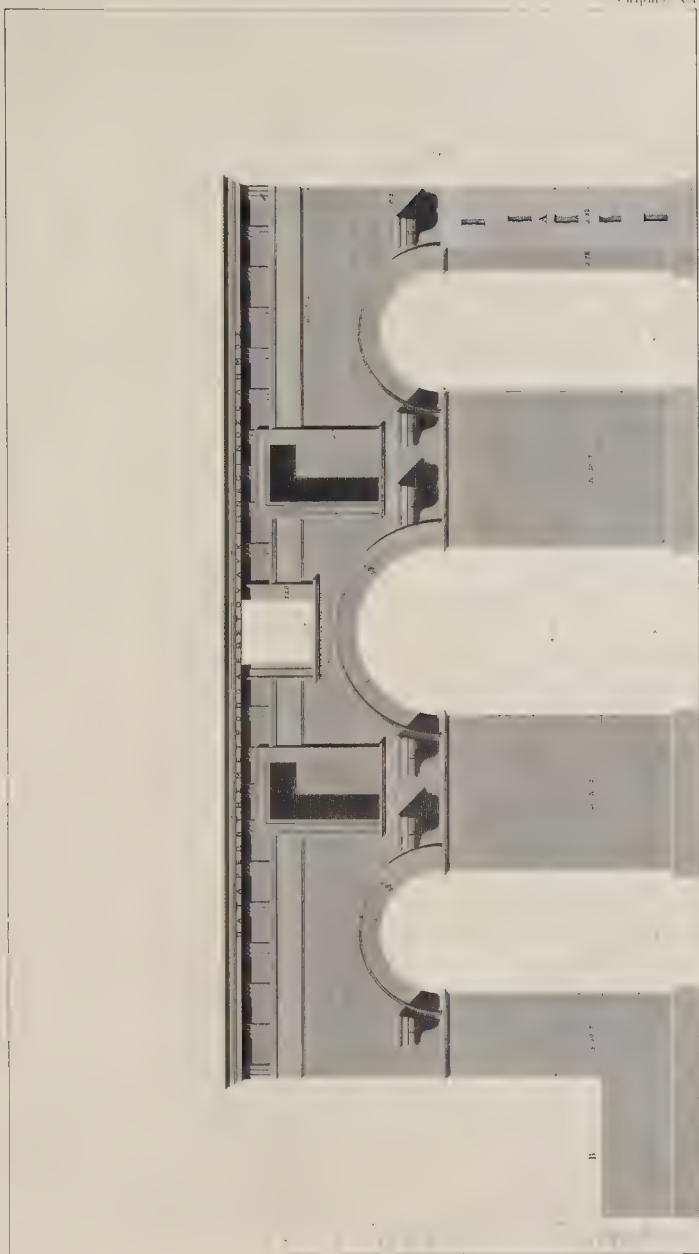


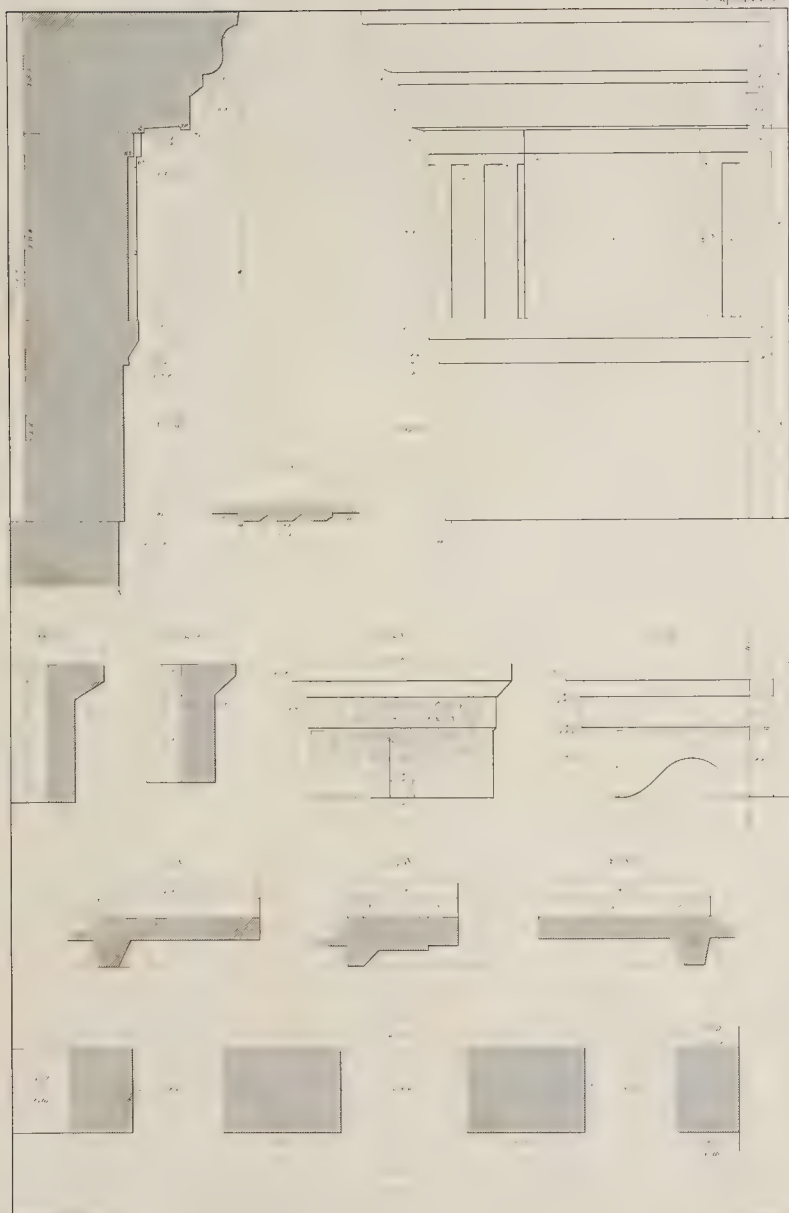




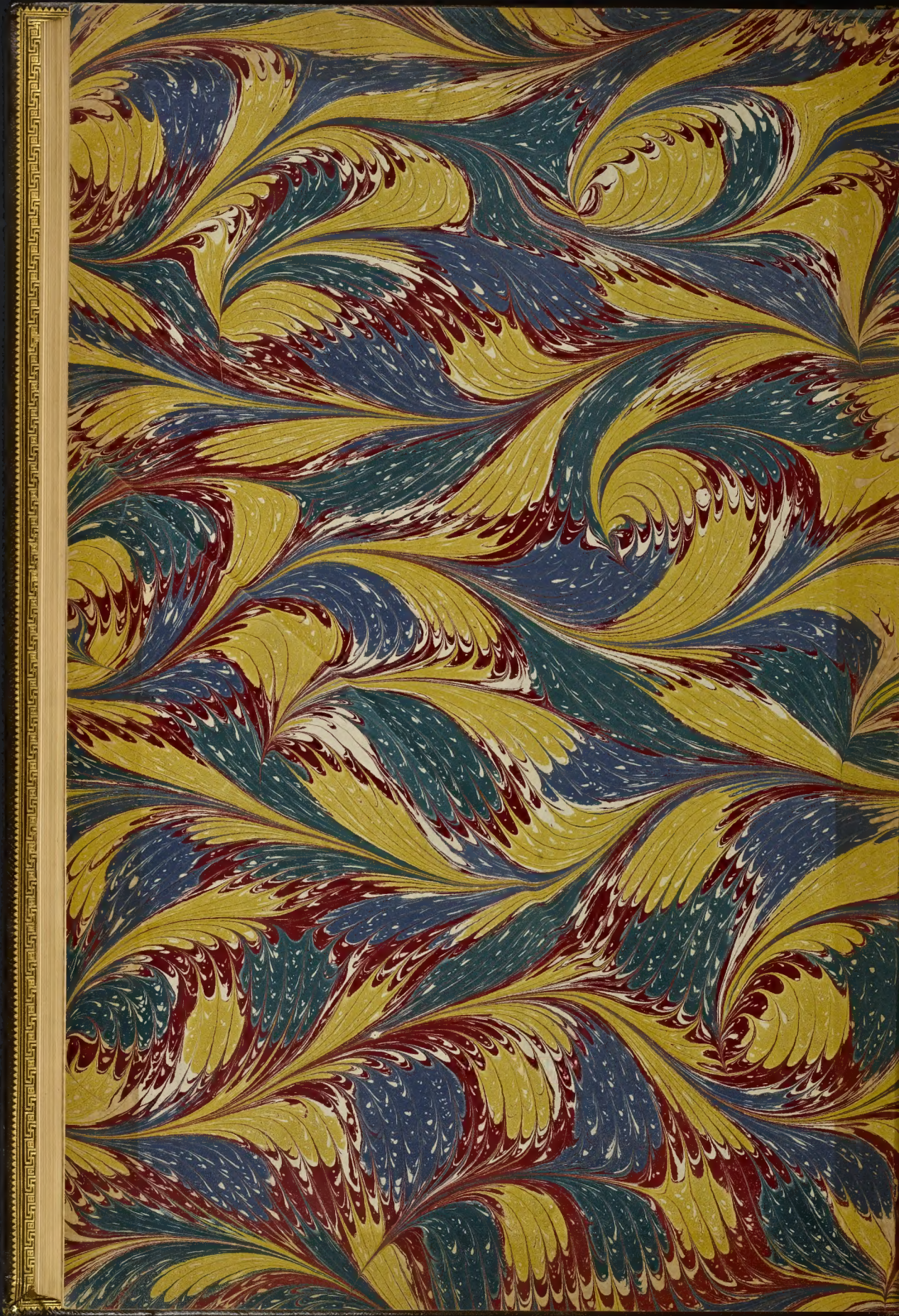








3 voll
215555



SPECIAL OVERSIZE 84-B
NA 778
290
C45
1497
V3
GETTY CENTER LIBRARY

